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THE
BEAUTY
OF 844 C3
HOLINESS
IN THE

Common-Prayer:

As set forth in
Four SERMONS
Preached at the
ROLLS CHAPEL,
In the Year 1716.

By *THO. BISSE*, D. D.

Published at the Request of the Audience.

THE SEVENTH EDITION.

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225

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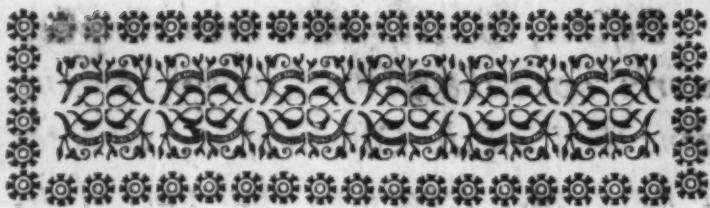
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Temple, 1780.



THE PREFACE.

THE world may justly expect an Apology from me for publishing these Discourses, after so many large works already written upon our Liturgy, that have been received with general approbation. But yet as these have been the better received, because written in different ways; so this performance, whatever it is in it self, yet being the first published upon this subject in the way of Sermons, may upon that account, meet with some reception, and (I hope) prove likewise of some service to the world.

The P R E F A C E.

Besides, the Rest have been compleat works upon the whole Liturgy, having gone thro' all the Offices of it; whereas I have only separated that part of it, which contains the Service generally used on Sundays and Holy-days, when there is no Communion: and so have cut off all that critical knowledge of the Calendar, Rubrics, and Prefaces coming before, as well as of all the particular Offices following it, namely, of Baptism, Confirmation, &c. which the others have treated of. For the use of these, tho' of standing necessity to the Church, yet as to particular persons is occasional; and by consequence the knowledge of them cannot be of that importance, as of those that return in the constant Service of the Church.

Now there is in our Liturgy, as in most other things, a twofold excellency; the one intrinsick and real, when it is
consi-

THE PREFACE.

considered in itself; the other external and comparative, when it is set off, and, as it were, shaded with the inferiority or defects of others. My principal aim has been to represent it in its own perfection: and if I have been drawn in to give it also advantage from comparison, it has been, where it lay upon me to clear it from objection. So that if upon this comparative view I have had occasion to glory in the superiority of our Worship, let those Objectors know, that they have compelled me; since doubtless it ought to have been commended by them, rather than loaded with calumnies and accusations. But if they think themselves bound in conscience thus to oppose it, notwithstanding it is both excellent in its nature, and established by authority; there is a double tie of conscience upon us, who are in possession of so admirable a worship, to stand up in its defence:

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where-

The P R E F A C E.

wherefore had I boasted somewhat more on its behalf, I should not be ashamed: yea, I should think my self wholly unworthy of the Gown I wear, should I be at all ashamed or afraid to speak out in vindication of that worship, which it is the duty, as well as glory, of my Office, to offer up before the Congregation.

I must beg the favour of the Reader to consider two things; the one is, that the Liturgy is a subject of vast extent and variety; and that therefore in a work of so narrow a compass as This, which has indeed the recommendation of being the smallest in the kind, he cannot expect much to be comprised. The other thing I beg the Reader to consider, is, that these Discourses were designed only for the Hearer, without the least thought of making them publick; and must therefore be allowed to come short of that substance and accuracy,

The P R E F A C E.

curacy, which I should and ought to have taken care of, had I composed them with such a view. All I shall say in the behalf of them, is this, that had I been at liberty to have kept them by me, they might hereafter have come abroad perhaps to better advantage.

However being conscious of a sincere intention in them, namely of promoting the honour of God in his own house, and that by edifying the People in the Offices thereof, I do with an humble confidence presume to present them, imperfect as they are, as a small offering on God's altar, at which I have the honour to serve; and where I know, that if there be a willing mind, it is accepted according to that a man hath.



T H E

The People
... I should not ought to
... care of God I cannot
... such a thing. All I shall
... in the behalf of them, is that
... at liberty to have their
... they might better have come
... to better advantage.
However being conscious of a sincere
attention in them, namely of promoting
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ice thereof, I do send an humble con-
gratulation to perfect them, im-
petrate as they are, as a small offering on
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nour to serve; and where I know, that
if there be a willing mind, it is ac-
cepted according to that a man hath.



T H E



THE
BEAUTY
OF
HOLINESS
IN THE
Common-Prayer.

I CHRON. XVII. 29.
Worship the Lord in the beauty of holiness.

SINCE the worship of God is the greatest and most honourable among all the acts and employments of the children of men, from which the meanest are not excluded, so neither are the greatest exempted;
B since

Serm.
I.

The Beauty of Holiness

Serm. since the highest among men, even they

I. that sit on thrones, must bow down before the altars of the Most-High, and do never appear in so true glory in the Eyes of God and of men, as when, like those above, they

Rev. 4. fall down before the throne, and cast their crowns before the throne; surely this universal work or duty of man ought to be set off with the greatest order and magnificence, *with the beauty of holiness*. When King David left instructions to Solomon for building the Temple, he gave in charge, that it should be exceeding magnificent: and the reason afterwards given is itself exceeding awful as well as just: for, saith he, *the palace is not for man, but for the Lord God*. As the house of God, so the worship performed in it should in like manner be *exceeding magnificent*. For it is a work of a superior and incommunicable nature: it is not a respect paid to our Superiors; it is not an offering made to our Governors; it is not an homage done to our Princes: No; worship is not for man, but for the Lord God.

1 Chron.
22. 5.

Upon this account when God chose Israel for his peculiar people, we find that both in the first framing of their worship by the hand of Moses, and afterwards in the enlarging of it by the hand of David, he left nothing to the inven-

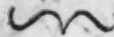
in the Common Prayer.

3

invention of man. For as the Tabernacle, Serm.
with all the vessels of the Ministry, was made I.
according to the pattern God shewed to Mo-
ses in the mount; so when *David* gave to *So-* Exod. 25.
lomon the pattern of the Temple, to wit, of 9.
the Porch, of the place of the Mercy-seat, of
the courts of the Treasury of the dedicate
things, also for the courses of the Priests and
Levites, and for all the work of the Service,
and for all the vessels of the Service, in the
house of the Lord; *All this, said David, the* 1 Chron.
Lord made me to understand in writing by 28. 19.
his hand upon me, even all the works of this
pattern.

Now as this Temple was made after the
pattern of the Tabernacle, tho' in much lar-
ger dimensions; so the Christian Church is
built after the pattern of the Jewish, tho' of
a much larger comprehension. *Christ*, the build-
er of it, was pleased to erect it upon the same
plan, to retain the like essentials, like in na-
ture and in number. For instance; as the
entrance into the Jewish Church was by Cir-
cumcision, so the entrance into the Christian
Church is by Baptism. Again, as every one
that was circumcised, and thereby become an
Israelite, was obliged to eat of the Passover; Exod. 12.
so every one that is baptized, and thereby be- 48.
come a Christian, is bound to partake of the

Serm. Lord's Supper. These two Sacraments, Bap-

I.  tism and the Lord's Supper, being ordained by Christ himself, are doubtless Essential to his Church; insomuch that if there be any Congregation, that calls itself a Church of Christ, while it retains not these Essentials, we may pronounce of it, that it is *none of his*.

Again, as in the Jewish Church there were appointed three Orders in the Priesthood, High - Priests, Priests, and Levites: so in the Christian Church are appointed Bishops, Priests, and Deacons, in a like subordination.

This Ecclesiastical government in these three

Ephes. 4. Orders, which was appointed by Christ, and
11. planted by his Apostles, and so continued

down in all Churches of the Saints, is no less Essential to the Christian Church, than the Levitical Priesthood in the like Orders was to the Jewish. For as St. Paul asserts con-

Heb. 7. 12. cerning this latter, *there being a change of the Priesthood, there is of necessity a change also of the Law*, that is, the whole Jewish Polity; so may we not as strongly argue concerning the former, should there be a change of the Priesthood, must not there be of necessity a change also of the Church, that is, the whole Evangelical establishment? But however that be, however God may dispense with

the

in the Common Prayer.

5

the breach of his own Ordinance, yet let us
pour out our daily thanks to him in the Con-
gregation; that these three Orders are rightly
retain'd, and the two Sacraments duly admi-
nister'd, in our establish'd Church.

Serm.

I.

Thus then the Essentials of the Church of
God were prescribed and commanded to us
Christians, as they had been before to the
Jews. But then as to the Ceremonials, the
modes, the times, and circumstances of Wor-
ship, the habits of the Priesthood, the courses
of their Ministry, the vessels of the Sanctuary;
in a word, *all that is for the work of the
Service in the house of the Lord*; all these
things, which were prescribed under the Law,
are now under the Gospel left at liberty, with-
out any particular direction or restraint, but on-
ly that general Rule or Canon of the Apostles,
let all things be done decently and in order. 1 Cor. 14.

This Apostolical Canon hath been faithfully
observ'd by those holy men, who compiled the
Form of our Establish'd Worship. Those *wise
master-builders*, who at the REFORMATION
had the charge of that great work, contrived
all its Ceremonies with such significancy, pla-
ced all its Offices in such regularity; that
we may justly take up that boast of *Tyrus*
concerning our *Sion*, that *her builders have*
perfected her beauty. Ezek. 27.

B 3

My

Serm. My present undertaking shall be to vindicate

I. and recommend the publick service of our Liturgy or Common-Prayer; that so all they who upon that account *have evil will at our Sion, may be confounded*; and that all those, who for the sake of her worship *wish her prosperity*, may be confirmed. To this end have I chosen this exhortation of holy *David*, that *man after God's own heart*, the first of men desirous to build an house for God, above all men zealous, above all men skilled, in ordering all things in the offices thereof: and whom, as a peculiar reward of his pious zeal, God hath so highly honour'd; as that his language hath been the general language of his Church even unto this day. Hearken therefore unto this exhortation, taken out of that Psalm of Thanksgiving, which *David* deliver'd to the Priests and Levites, now first establish'd into a Choir, to be *sung continually before the Ark of the Covenant of God*, as we read in the beginning of this chapter: *Worship the Lord in the beauty of holiness.*

Which words contain two Qualifications, the one absolutely necessary, the other highly fitting, for the worship of God. The first, is, that it be Holy; the second, that it be also Beautiful; and when both these are united, than may we be said to *worship the Lord in the*

in the Common Prayer. 7

the beauty of holiness. And both these we hope to shew to be in the most eminent degree contain'd in our Liturgy, that is, the Form of Common-Prayer establish'd in our holy and renown'd Church. Serm. I.

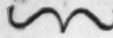
I. The worship of God must be holy.

David, who first undertook to build an habitation for God, declares, that *holiness* Psal. 93.
becometh his house for ever. But indeed holiness is not only becoming in our worship to make it a reasonable, but also necessary to make it an acceptable Sacrifice unto God: For the publick worship is as the garment of the spouse of Christ, wherein she cannot so much as appear before God, unless it be *with-* Ephes. 5.
out spot; nor indeed glorious, unless it be al- 27.
so without wrinkle. This her garment therefore which she wears in the Sanctuary, must not be in the least defiled; nor if possible, any way discomposed.

In the frame of the Jewish worship, of whatever kind the Sacrifice was, whether a lamb, or bullock, or sheep, or goat, it was to be without blemish: *For whatsoever hath a blemish, that shall ye not offer, for it shall not be acceptable for you*; Lev. 22. 19, 20. And therefore it was necessary, that the Sacrifice of Christ, whereof all the Legal Sacrifices were but types, should be as the offering up of a

8 *The Beauty of Holiness*

Serm. a lamb *without blemish and without spot.*

I.  If we look to the end or effect of all worship, whether by Sacrifice among the Jews, or by Prayer among Christians, what (next to that principal end of all our actions, the glory of God, what) is it with regard to our selves, but to make the comers thereunto holy by taking away Sins, which are the stains and blemishes upon the conscience? And how can that offering purify, if it be not itself pure? How can it purge the conscience and sanctify the affections, if it hath any tincture of unholiness?

But as the end, so much more the object of our worship requires, that it be holy: because the *Lord our God is holy*, therefore we must worship him with *an holy worship*. He is that inexhaustible fountain of holiness, that fills heaven and earth with its glory, and discovers every thing in both, that offends. And if in the worldly Sanctuary the *Shekinah* or Glory sat over the Mercy-seat, filling the house of God with light; how must that immense divine Holiness, the true *Shekinah*, abiding in the Holy of Holies above, fill the great Sanctuary of heaven with the majesty of its glory? What is it, that is represented to us as the perpetual subject of adoration in the heavenly Choir? Is it the wisdom, or justice,

in the Common Prayer.

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justice, or knowledge, or infinity of God? *Serm.*

No: it is chiefly that glorious attribute of his *I.*

Holiness: It is from this song, that the Angels and Saints *rest not day or night, crying,* *Rev. 4. 8.*

Holy, Holy, Holy, Lord God Almighty. Now as the patterns of heavenly things left us in the Jewish worship, and these nobler representations of them given us in the *Revelation*, serve to impress upon our minds great and awful Ideas, fit for the Sanctuary of our great and holy Lord God; so do they abundantly declare, that (above all other ingredients and qualities necessary to the worship offered up therein) it should be *an holy worship.*

Neither bring we these things out of Scripture, as arguments to convince your judgments, so much as to exalt your affections. For does not reason itself, without these lights and patterns of Revelation, declare that whatever is God, must be infinitely holy; and whatever is thus holy, cannot be pleased with any thing that is unholy, not even in our persons, much less in our offerings? Does not Reason testify with Scripture, that the *sacrifice of the wicked is an abomination to the* *Prov. 15.*
Lord? How much more if the sacrifice itself^{8.} be also wicked, if it has any kind or degree of sinfulness in it?

Let

Serm.

I.


Let us now turn our view upon the publick worship established in our Church, and enquire if it be suitable to the holiness of that ever-blessed Being, to which it is addressed, namely, if it be *an holy worship*. And upon the strictest enquiry, even of its enemies, nothing that can offend, is chargeable upon it: No blemish, spot, or imperfection can be proved upon this our publick Sacrifice. All its prayers, supplications, intercessions, thanksgivings, hymns, confessions, absolutions, and whatever else makes up the body of our Service; all these are in themselves perfectly holy, without any remains of superstition, any tincture of idolatry: and they all tend to sanctify the sincere worshipper, to enlighten his understanding, to purify his will, and to breathe into his soul holy affections.

Before the REFORMATION, when this Church was held in vassalage to the Church of *Rome*, we confess that then she was greatly defiled in her worship with the same idolatries, being compelled to wear the same garb of superstition, to admit all the corruptions of *Popery* to be bound upon her, and that for many hundred years; yea so long, till those chains might be said to be consumed even of their own rust. But at the REFORMATION, near two hundred years since, when the Lord called un-

to

in the Common Prayer.

II

to our Church, among others, saying, *Shake thy self from the dust, loose thy self from the bands of thy neck, O captive daughter*; then she arose, and casting away all her idolatrous corruptions, did, according to that Prophetical exhortation, put on her ancient strength, she *put on her beautiful garments*, as in the days of her first marriage unto Christ.

Serm.

I.

Isai. 52.
1, 2.

For 'tis a gross miscalculation to date the beginning of this National Church from the REFORMATION, as if it was at that time first built out of the old materials and rubbish of *Popery*: whereas it was a Church ancient and glorious many hundred years before *Popery* began, being planted by the hands of the Apostles, as some affirm upon no improbable conjecture; but we are assured from history very near their days. But then the Church of *Rome* was herself renown'd for her purity above all Christian Churches, and so continued for above three hundred years; tho' upon viewing her now in her present pollutions, we may weep over her in the words of the Prophet, *how is the faithful City become an harlot*? And this *British* Church, which was her cotemporary, or an early successor to her, was renown'd throughout the world, flourishing under Bishops and a glorious Priesthood, till about the seventh Century; when
the

Serm. the Bishop of *Rome* claiming a supremacy over

I. other Bishops, the Church of *Rome* claimed the same over other Churches, and from the precedence of an elder sister leapt into the authority of a parent; styling herself Catholick, *the mother of them all*. From this time as she corrupted herself more and more, so she brought in her corruptions into the *Western* Churches: under which this Church, like her other sisters, sate down a contented captive many hundred years, till the great release of the REFORMATION. But at that blessed time and in that great work, our REFORMERS retaining all that was holy, sound, and that had the stamp of antiquity; and purging away all that was corrupt, vain, and novel; did as it were cast the publick worship of our Church into a new mould, answerable to the Primitive form, “the first original and ground whereof she in her Preface declares, “is to be traced out of the ancient Fathers, not out of the “*Breviary* or *Mass-Book*”. Wherefore our National worship, as now established in the Book of Common-Prayer, is pure throughout; and that not only from the grosser mixtures, but from any allays or adhesions of *Popery*: To use the Prophet’s allusion, God by the wisdom of the REFORMERS *bath not only purged away all her dross, but also took away all her tin*.

So

in the Common Prayer.

13

Serm.

I.

So that those, who still urge to have our worship more pure, more reformed, ought to be look'd upon not as lawful refiners, who would separate the dross; but as felonious artists, who would eat away the substance: For when any thing is once perfected, once purified to the standard, any farther Reformation can be but robbery.

'Tis but a vain objection, which the men of this class urge against our Common-Prayer, that most of the Prayers, especially the *Collects*, are taken out of the Romish Breviary or Missal, and are used at this day in the standing Service of that idolatrous Church. But is not the Lord's Prayer frequently found in the same books? Is it therefore become evil? Are not the two Sacraments, Baptism and the Lord's Supper, appointed in the same corrupt books? Are they therefore to be rejected? The Apostles Creed is not only used by the Church of *Rome*, but was anciently call'd the Roman Creed: Is it therefore to be renounc'd? The holy Bible is in use among the Papists, and would to God it were a thousand times more so: Is it therefore to be cast away by Protestants, as an unclean thing? God forbid. Whatever is in its nature good, whether the creatures or ordinances of God, cannot be rendred evil, neither by the use of Heathens,

Serm. thens, nor by the abuse of Christians. Other-

I. wife not only God's holy Word and Sacraments, with all our spiritual food, had long ago been cast out of Religion; but even bread and wine, with all our natural support, had been banish'd out of Life.

Besides, these prayers, tho' used in the Romish worship, are not upon that account to be thought the composures of Popery, but of pure antiquity: they have been extant in the *Western* church, most of them above a thousand years, before the name of Popery, at least long before the present Mass-book had a being: So that moreover length of time, which destroys all things that are un-sound, manifests their perfection by their duration. Yea, Popery itself, which is made the great objection against, gives the strongest witness to, their excellency; forasmuch as with all its corrupt mixtures it could never canker, corrupt, or eat into their substance; scarce one idolatrous sentence ever crept into them. If we look into the Breviary or Missal, there we behold them, at least most of them, untouch'd, unalter'd, unallay'd: there they shine among the superstitions that have grown up about them, like ancient medals among ruins, bearing the image and superscription of those holy men, by whom they

in the Common Prayer. 15

were first composed. So that at the REFOR- Sermon.
MATION these Collects were not Reformed; L
but were taken out thence without any re-
fining, there being no uncleanness in them, nor
any cleaving unto them.

We affirm farther in behalf of our Common-
Prayer, that as there is in it no impurity, so
likewise no impropriety; which itself, if found
either in the matter, language, or manner of
our worship, would (we confess) change the
offering into an offence: for if *ye offer the* Mal. 1. 8.
lame or the blind, as well as the unclean, *is*
it not evil?

There is no impropriety in the matter of
our worship: for all the objections of that
kind brought against it, which have been le-
vell'd chiefly against the fitness of the Hymns,
of the blessed Virgin, *Zachary*, and *Simeon*,
have been fully answer'd and put to silence;
insomuch that at those two publick * Revivals
of our Liturgy, when it was put to a trial,
and its *accusers were had face to face*, not
one of these Hymns were found guilty, nei-
ther could *they prove those things whereof*
they accused them: not one prayer or hymn
hath upon this or any other accusation been

* Conference at Hampton-Court, 1603, and at the Savoy,
1661.

Serm. dispossess'd, scarce one versicle or sentence
 I crafed.

Neither is there any impropriety in the language of our worship: only as language, which is the cloathing of our thoughts, must of course *wax old as doth a garment; so as a garment* "some words and phrases of ancient usage have been changed into terms suitable to the language of the present times." But this is no proof of impropriety in the sense, which is not itself changed, but only cloathed anew. However, this alteration hath and must always happen even to the word of God, the holy Bible; which thro' the variations of languages is forc'd age after age to get into new translations, as into new raiment, to preserve itself from the derision, from the *cruel mockings* of the scorner. For the same reason, and by the same steps as the Bible, so our Liturgy hath reformed its language, "for the more perfect rendring", as the Church alleges, "not only of such portions of holy Scripture as are inserted into it, but also such other passages, which thro' the decays of time became obsolete, or of doubtful signification", and so liable to scorn and misconstruction. Not but the old language is generally well retained at the altar, being venerable for its age; as those that wait at it,

are for their grey hairs: ancient language and ancient men, if they offend not thro' decay, give a reverence and dignity to that solemn work.

Serm.
I.

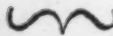
Lastly, as there is no impropriety in the fitness of the matter, nor in the justness of the language, so neither is there any in the manner of our worship; which appears chiefly in the decency of the Ceremonies and gestures prescribed in our Liturgy. Our Church in no part of her Service *behaveth herself unseemly*. The postures she useth, whether in prayers or praises, carry in them a significancy and decency: they bespeak and become the action she is about.

In the Romish worship there are indeed many dumb Ceremonies, as well as *dumb Idols, wherewith the people are carried away, even as they are led*; and which justly offend for their unprofitableness. There are many more, that are ludicrous and unseemly, fitter for the theatre than the temple, which more offend for their wantonness. In the worship of the Sectarists, where the imposition of all Ceremonies is rejected as superstitious, of all uniform order as sinful; every one demanding herein to be left free to his own will; keeping to this rule, to observe no imposed rule, &c. Good God! what is this claim of liberty but a plea for irregularity, never challenged

C

before

Serm. before in the house of God ; I am sure, never

I.  tolerated in their own ? How can such worshippers hope to please God, when they are thus contrary not only to all men, but to God himself ? for he is a God of order, and *not the author of confusion* : and so ordained he by his Apostle in all Churches ; and such is he manifested in all his works.

Some Ceremonies are necessary to the nature of publick worship, some conducive to its beauty, some to edification. Such are those, which our Church hath retain'd, being studious in her choice, as she declares, **“ not “ so much how to please either Party, as how “ to please God, and profit them both. Had she in compliance with the Papists retain'd all, she must have displeas'd thro' her pageantry : had she in compliance with the Sectarists abolish'd all, she must have no less displeas'd thro' her deformity. “ Wherefore it was and hath “ been her Wisdom from the days of her first “ establishment to keep the mean between “ the two extreams”, rather inclining to a decent variety, than affecting too sordid a simplicity ; remembring, that when the *Daughter of Sion was brought to the King, her raiment was of needle-work wrought about with diverse Colours* : and the King had*

Psal. 45.
12, 15.

* Preface.

great

great delight in her beauty: Which naturally leads on to our second General: only upon the whole of this, we may thus appeal: Let any unprejudic'd Judge addicted to neither Party, any *that hath eyes to see, let him see* from one end of our Liturgy to the other, let him search diligently into all the Offices, let him examine into the substance, language, and Ceremonies thereof, and he will find nothing in either that can justly offend; but must give it this testimony, that in all respects it *worships the Lord with an holy worship*.

But we affirm farther on its behalf, that,

Secondly, It worships the Lord also in *the beauty of holiness*: that the form of worship prescribed therein is not only holy, but beautiful; and that we may perform it with great delight, as well as safety, to our souls.

Now beauty arises chiefly from two things; order and variety: these two duly intermix'd and proportion'd give beauty to all the creatures of God, and to all the works of mens hands. And they who reject these in the worship of God, affecting (as we said) a sordid, slovenly, wearisome, unedifying simplicity, I know not what Spirit they are of; nor what uncouth turn, narrowness, and singularity rules in their souls. They are plainly of a make, that runs counter to the usual passions

Serm.
I.
~

Serm. and customs of mankind: and as far as we
 I. can judge of the will of God by his works,
 neither are they *men after God's own heart*.
 Wherefore tho' it may seem light upon so se-
 rious a subject, yet I beseech you to bear with
 me a little, while I exemplify in some few in-
 stances, how God, the object of our worship,
 appears to be a God of variety, as well as a
 God of order.

Hath he not made the day and the night,
 appointing *the sun to rule* the one, and *the*
moon and stars to govern the other? Yet the
 day, glorious as it is, would be also tedious,
 were it not relieved by the vicissitude of night;
 nay, were it not relieved by its own variety,
 which comes on with the hours, God *ma-*
king the outgoings of the morning and even-
ing to praise him, no less than the sun in his
 strength. Hath he not also made the year,
 and appointed in it for variety certain seasons,
 which should relieve and adorn each other in
 a perpetual circle of succession? Spring and
 Autumn are as the morning and evening to
 it; when being wearied with bringing forth,
 it rejoices to retire and repose itself in win-
 ter, as in the dead of night: and thus the
 winter, no less than the summer, in its course
praiseth him. If we look round about upon
 the earth, given us for an habitation, with all
 its

Psal 65. 8.

in the Common Prayer.

21

its rich and abundant furniture, are these things given us only for our necessity? Are they not made also for our delight? O Lord, when I consider both the heaven and the earth, *how manifold are thy works!* such is their variety: yet *in wisdom hast thou made them all*; such is their regularity.

Serm.

I.

Ps. 104.
24.

If we look upon the works of mens hands, which are then best when they imitate the works of God, we find in these too, that order and proportion are not sufficient to please, unless reliev'd and set off by variety. This is daily seen in the contrivances of Princes, whose palaces without this intermixture would be but spacious prisons, and whose pleasant walks but as the common field: and he that attempts to form to himself a Paradise, is forc'd for variety to plant in it a wilderness. See we not thus, how order and variety join'd together give beauty to all this visible world, and to all things in it, that are either form'd by nature or fashion'd by art for the use and delight of the sons of men? Surely then in the worship of God, (the maker of us and of all these things,) the most useful, the most delightful, the most noble employment of men, no recommendation of this or of any kind should be wanting; no helps of art, no advantages of variety should be omitted; that

The Beauty of Holiness

Serm. this garment of the Church may not be expo-

I. sed in the sight of the people for fordidness or poverty, but may appear before the Congregation like *Aaron's*, which was made *for glory and for beauty*,

Exod. 28.
2.

Wherefore as in vindication of our Liturgy I have already shewn, that it worships the Lord in holiness; so in commendation of it I shall now proceed to shew, that it also, secondly, *worships the Lord in the beauty of holiness*: that in it such order is observed, as to make it a reasonable; and such variety intermingled, as to render it a delightful service.

To shew this, it will be necessary to trace out the method, in which it is framed, and to give a brief RATIONALE thereof; wherein the wisdom of the compilement, the succession of the Offices, the connexion of the parts, the variety in each, and the perfection of the whole, will (we hope) fully appear to all unprejudic'd Eyes. For there are many, whose eyes are not only prejudic'd, but closed against these things, being blinded by birth or scaled over by education. I speak not unto such, neither can I hope to open the eyes of such, so as that they may see their error and be converted; a rare Case, and whenever wrought, to be ascribed wholly to the extraordinary

in the Common Prayer.

23

ordinary grace of God, not to the reasonings of men: for with regard to such and their conversion, it is likewise a true saying; *it was never heard, that man open'd the eyes of one that was born blind.* Serm. I.
John 9.
32.


An undertaking, that will (I fear) require your patience: but yet such, as is highly necessary for the generality of hearers, because it instructs them in these most important things, which they know but little of, and nothing as they ought to know: and not un- useful to the more knowing; because, as the Apostle pleads in a like case, we should not be negligent to put men always in remembrance of these things, tho' they know them, ^{2 Pet. 1. 12.} and be establish'd in the present truth.





Serm.

II.


 O begin then with our Publick Service, when we are assembled and met together in the house of God, to worship him; that we may not rush unprepar'd upon so sacred a work, the Minister awakens our thoughts by an awful EXHORTATION: which he first introduces by several sentences taken out of the Old and New Testament, exhorting, inviting, and entreating men to turn to God by repentance, in effect saying here as in the *Communion Service*, hear what comfortable words our Saviour saith to all them, that with hearty repentance and true faith turn unto him: hear also what St. John, yea, what David, Daniel, Joel, or other Prophets say: and then assures them, that not only in these, but in sundry places the Scripture moveth them to confess their manifold sins and wickedness. In which Exhortation the Minister, besides his moving them to confession, reminds them of all the solemn ends of their meeting together, to which that is preparatory; namely, to render thanks to God, and to set forth his

most

in the Common Prayer.

25

most worthy praise, magnified in the *Psalms*; to hear his most holy word, read to them in the *Lessons*: and to ask those things that are necessary as well for the body, as the soul, provided for in the *Collects* and *Litany*. Serm. II.

Now how right and judicious is this Exhortation in all its parts, to instruct the ignorant, to admonish the negligent, to support the fearful, to comfort the doubtful, to caution the formal, and to check the presumptuous; seeing all these tempers are found in every mix'd Congregation, and ought to be prepar'd for this solemn work? For without preparation, what, alas! would our approach to the throne of God be but a temptation? For 'tis a general rule for the temple, as well as the closet, *before thou prayest, prepare thy self: and be not as one that tempteth the Lord.* Eccles. 18. 23. Whilst then this Exhortation is reading by the Minister, every person ought diligently to listen to its sense, and not ignorantly (*as the manner of some is*) to repeat the words after him: and in so doing, they will be best prepar'd to accompany him in making the following confession to the throne of Grace.

This CONFESSION is in its form most solemn, in its extent most comprehensive: for it takes in all kinds of sin, both of omission, in leaving

Serm. being undone those things which we ought

II. to have done; and of commission, in doing
 those things which we ought not to have
 done. And whilst every single person makes
 this general Confession with his lips, he may
 make a particular Confession with his heart,
 I mean of his own personal sins, known only
 to God and himself; which if particularly,
 tho' secretly confess'd and repented of, will
 assuredly be forgiven. For every Church or
 house of prayer is dedicated to God with the
 same privileges, as was *Solomon's Temple*, to
 wit, that *whatever supplication be made by*
any man, or by all thy people Israel, which
shall know every Man the plague of his own
heart, and shall spread forth his hands to-
wards this house, then hear, O Lord, from
heaven, and forgive: for thou, even thou
only, knowest the hearts of the children of
men. This then is the privilege of our Con-
 fession, that under the general Form every
 man may mentally unfold *the plague of his*
own heart, his particular sins, whatever they
 be, as effectually to God who *alone knoweth*
his heart, as if he pronounc'd them in ex-
 press words.

They of the PRESBYTERY, who urge to have
 particular sins mention'd in this Confession,
 know not, neither consider, that hereby they
 change

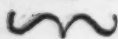
change it into a sort of Inquisition; forcing many persons to plead guilty to sins, and that daily, which perhaps they never committed, not in their whole lives. 'Tis too true, that in *many points we offend all*: yet out of those many, can any one be pitch'd upon, in which the whole Congregation offends? God forbid. Besides, to make any one actual sin the standing subject of the Church's Confession, to be made morning and evening, is to suppose that the Church lives in that sin, and allows itself so to do. This our form then is so far from being defective, in not descending to particular sins, that had but any one been inserted, it had been unserviceable in its use and sinful in supposition: neither can their Teachers practise themselves, what they prescribe to us, without either excluding many from joining with them, or involving many in an unjust condemnation of themselves.

Thus our Confession is unblameable both in its form and matter; and it is made in the most edifying manner, every person being enjoin'd to accompany the Minister in it: which as it is not allow'd among the Sectarists, so neither is it done in so right a method among the Papists. For there the Priest alone first recites the Confession for himself: and then
the

Serm.
II.

Serm. the Congregation recite the same for them-

II.



selves: which not only makes the service tedious, but divides moreover that union so becoming between the Priest and people, who, in making confessions, whether of sin or faith, being common to both, *should be as one**. Thus therefore we do, the people repeating each sentence after the Minister; and that with an audible voice, that none may make evasion; but yet with an *humble voice*, that all may not breed confusion.

This Confession of sins being duly made by the whole Congregation, then the Priest standing up, doth in the name and by the commission of God pronounce the ABSOLUTION; which if rightly understood, believed, and embraced by the confessing Penitent, ought to be of like comfort to him, as that declaration of Christ was to the man sick of the palsy: *be of good cheer; thy sins be forgiven thee.*

Mat. 9. 2.

For all the three Forms of Absolution in our Service, namely, this now before us, and

* According to the primitive way described by St. Basil, *Epist.* 63. Πάντες, ὡς ἐξ ἑνὸς σώματος καὶ μιᾶς καρδίας, καὶ ἐξ ὁμολογησέως ψαλμῶν ἀναφέρουσι τῇ κυρίῳ, ἴδια ἰαυτῶν ἑκάστος, τὰ ἁμαρτὰ καὶ μελαγχολίας ποιήματα. Omnes velut ore uno & corde uno, confessionis psalmum Deo offerunt, & suis quisque verbis pœnitentiam profitetur.

that

that in the *Communion*, and the other in the *Serm.*
Visitation of the sick, tho' differing in ex- II.
 pression, are by the best expositors on our

Liturgy judged to be of equal signification.
 " All these Forms (saith Bishop *Sparrow*)
 " are but several expressions of the same
 " thing, in sense and virtue are the same, and
 are

" Which he thus exemplifies. " For as when a Prince
 " hath granted a Commission to any servant of his, to re-
 " lease out of prison all penitent offender's whatsoever, it
 " were all one in effect, as to the Prisoner's discharge, whe-
 " ther this servant says, by virtue of a Commission granted
 " unto me, under the Prince's hand and seal, which here I
 " shew, I release this Prisoner: Or thus, the Prince who
 " hath given me this Commission, he pardons you: Or last-
 " ly, the Prince pardon and deliver you; the Prince then
 " standing by and confirming the word of his servant. So
 " is it here all one as to the remission of sins in the Peni-
 " tent, whether the Priest absolves him after this form; Al-
 " mighty God, who hath given me and all Priests power to
 " pronounce pardon to the Penitent, *He pardons you*. Or
 " thus, by virtue of a Commission granted to me from God,
 " *I absolve you*: Or lastly, *God pardon you*, by me his ser-
 " vant according to his promise, *whose sins ye remit, they*
 " *are remitted*. *Sparrow's Rationale*.

It was necessary, that these Forms of Absolution should
 differ in expressing their authority, because the Persons re-
 ceiving differ in expressing their repentance. In this first
 case, where every Congregation is presumed to consist of
 good and bad, the Form could not be general, indulged to
 the impenitent; but framed conditional, limited to the pe-
 nitent. And therefore the Priest, tho' declaring his Power
 and Commission, yet speaks only in the third Person, that
 " God pardoneth and absolveth all them that truly repent, &c.

In

Serm. " are effectual to the Penitent by virtue of

II. " that Commission mention'd *John 20. 23.*

~ " *whose sins ye remit, they are remitted.*

And 'tis upon this account that the Church hath not allowed this form of Absolution to be pronounc'd by a DEACON, to whom that Commission is not given; but hath reserved it to the ^b PRIESTS, who at their Ordination are vested with that Authority.

In the second case at the Sacrament, where the Communicants are all presumed to come with a true penitent heart, the form is more Authoritative, the Priest speaking, not as before in a declaratory, but in an optative manner, " the " Lord pardon and deliver you from all your sins.

In the third case in the Visitation of the sick, where the repentance of the person is not only presumed, but search'd into and examined, there the Form is in its full strength and absolute, the Priest being order'd, for the comfort of the sick person in that hour of distress, to speak in his own Person, saying, " by the authority committed unto me, I absolve " thee from all thy sins, in the name of the Father, of the " Son, and of the Holy Ghost.

^b Tho' therefore the word, *Minister*, be put both in the foregoing Rubric before the Confession, and in that following, before the Lord's-Prayer; yet in this before Absolution (tho' coming just between them) the word, *Priest* is inserted, which was done at the last review of our Liturgy, to distinguish and limit this power to the Priest's Office: which was the more necessary, because the Dissenters requested; that seeing the word, *Minister*, was used in this Rubric, it might be put every where else in the Liturgy instead of, *Priest*, and so would have banish'd this word also out of the Communion-Service. See the *Savoy-Conference* printed in *Collier's Eccles. Hist.*

in the Common Prayer.

31

Give me leave hence to observe to you, **Serm.**
what an absurd usurpation it is of the Priest's **II.**
Office for the People to repeat this Form after the Minister, since even a Deacon is not permitted to do it. For doth not the Rubric enjoin the contrary, directing it to be said by the PRIEST ALONE? Do not the words of the Preamble, also expressly say, that God hath given power and commandment to his Ministers to declare and pronounce absolution, or ^c remission of sins, which the people, being penitent, are to receive, not to give? Doth not the difference of their postures declare the difference of their duty: the Priest being appointed to pronounce it to the people **STANDING**, as one having authority; whilst the people are enjoined to continue on their knees, as the posture of penitence and submission? Now the Absolution ends at the words, **unfeignedly believe his holy Gospel.** And the words following, **wherefore let us beseech him to grant us; &c.** quite to the end, these likewise are not a Prayer but an Exhortation, teaching us more espe-

^c Or *Remission of Sins*, was added in this Rubric, by order from the Conference at *Hampton-Court*, for the satisfaction of them that took exception against the word Absolution, as being of too Popish a sound.

cially

Serm. cially what things to pray for at this present,
 II. to wit, repentance and his holy Spirit, and
 ~~~~~ for what ends, to wit, *our present acceptance  
 and future conduct*, and as the end of both,  
*everlasting life*: which things the Priest afterwards kneeling, doth together with the people begin to pray for in the Lords prayer. Wherefore the former words being a Form of Absolution, and these latter an Exhortation, both belonging to the Office of the Priest, the people ought to receive the one, and to listen to the other, and by no means to repeat either after him. For are they appointed to Exhort? Are they impower'd to Absolve? This custom, too common in practice, and that among devout and otherwise intelligent persons, is nevertheless founded on so gross an ignorance, that I could almost call it a sin of ignorance.

Heb. 10.  
 22.

The Confession and Absolution answer to the Jewish washings used before the time of Offering. The Congregation therefore, *having*, as the Apostle alludes, *their hearts sprinkled from an evil conscience*, and being exhorted to *draw near in full assurance of faith*, with what could they so properly and with such assurance do this, as the LORD'S PRAYER? which being taught us here by our Master, and enforced by him above as our

## in the Common Prayer.

33

Intercessor, must above all prayers come up before God, *as the sweet incense?*

Serm.  
II.

And here I must observe once for all, that the Lord's Prayer may be placed at the beginning, or at the close of any office or part of worship, with great propriety and advantage. For when we begin with it, (as after the *Creed* and in the *Communion-Service*,) it being perfect in its comprehension, presents to us at once all that we are about to pray for in the following petitions. Besides, having proceeded from the sacred lips of our Lord God, it hallows and consecrates all our other prayers; which must all grow out of this, as branches out of a root: and in this case too we may say, *if the root be holy, so are the branches*. On the other hand, when we close with it (as after the *Litany*) it being a summary recollection of all our foregoing requests, if we have thro' infirmity or negligence been wandering in the larger Forms, we may now double our earnestness in this divine compendium<sup>d</sup>.

The

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<sup>d</sup> The Lord's prayer is ordered to be said by the Minister with an *audible*, or, as in the former Rubrick, with a *loud* voice: which seems to have been done chiefly in opposition to the Church of *Rome*, (from which we reformed) where 'tis appointed to be said at *Martins*, *secretò*, secretly,

Serm.

II.



Job. 8. 18.

The Church hath always shew'd that deference to this Prayer, that she hath inserted it in every distinct Office of the whole Liturgy; to this end, that by its perfection she might supply the defects, and atone for the infirmities, of her own composures: not that she is wilfully conscious of any such in her Service, neither can others prove any upon her. But tho' she can justify herself before men, yet she presumes not to do it before God; in whose sight the very sanctuary of heaven is not pure, and the chief worshippers therein, *the very Angels*, are chargeable *with folly*. Wherefore 'tis not love of repetition, but fear of imperfection, that hath induced our Church to insert the Lord's prayer in all her Offices. And it being added in this place after the Confession and Absolution, makes the whole, as it were, a short distinct Office; which is now followed by one of another kind, to wit, of Thanksgiving. What has been done hitherto, has been Penitential; which now opens into Eucharistical, the chief and noblest part of all worship.

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or mentally. Another reason is given, because it is part of the Gospel, which was always pronounced with a loud voice. A third reason is, that the ignorant people might the sooner learn it, and all the Congregation the better hear and so join in it.

## in the Common Prayer.

35

Serm.

II.

But before we enter upon it, let us observe the fitness and necessity of this order, which appoints Confession of sin with Absolution to bear the first part in our publick worship. For till our persons be sanctify'd, absolved, and reconciled unto God, all we do in his sanctuary will be unacceptable. For instance: till our lips be purify'd, how unfit are we to set forth God's most worthy praise? Till our ears also be sanctify'd and open'd, how can we hear his most holy word? And till we have asked pardon for sin, how can we presume to ask benefits at his hand? And therefore the EXHORTATION well testifies, that altho' we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together upon these sacred Exercises, of thanksgiving, hearing, and supplication<sup>e</sup>. And *St. Basil*,\*, who wrote about the year 370, affirms,

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<sup>e</sup> And therefore this addition of the Sentences, the Exhortation, the Confession, and the Absolution, which was made by the Reformers in the Review of the Liturgy under King *Edward* the sixth, was a wise amendment. For in the first book, compiled about three years before, the Service began at the Lord's prayer, as it does now in the Roman *Mattins*.

\* Τα νυν̄ κεκολληκότα ἔθνη πάντας τὰς τῷ Θεῷ ἐκκλησίας συν-  
ωδά ἰσι καὶ σύμφωνα· οἱ λαοὶ ἐξομολογούμενοι τῷ Θεῷ, τελοῦσιν  
ἀναστροφής

Serm. firms, that this method of beginning with Con-

II. fession was the universal practice of the Church  
 in his time.

Confession of sin then, strengthened by Absolution, being the main ground-work of public worship, upon which the acceptableness of the following Service regularly depends; as I hope this will excuse my being so full and particular upon these heads, so I must crave leave, before I proceed, to leave upon your minds two exhortations.

First, To thank God, that in our worship this ground-work is not only of a tried soundness and of a just breadth, but also laid in its proper place.

As to the way of the *Dissenters*, their whole worship being, as some Teachers pretend, an immediate *Gift*, and therefore casual to themselves, neither they nor we can affirm, where Confession of sin will come in, any more than what form or length it will be of. But granting, as others of them declare, that they absolutely renounce all pretence to such *Gift*, and the title of being *Gifted*; yet is it not their practice, that after reading of the Word and singing the Psalm, then the

ἀναστάντες τὸ προσεύχων, εἰς τὴν ψαλμωδίαν καθίσαν. Qui jam obtinuerunt, ritus, omnibus Dei Ecclesiis concordēs sunt et consoni. Populi sancti ad Deum Confessione, ab oratione surgentes ad Psalmodiam traducuntur.

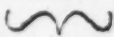
Teacher

Teacher begins Confession of sin? ' And as to the manner of the Church of *Rome*, were their Confession sound in its matter, free from the invocation of Saints and Angels, yet the placing of it is liable to the like exception: for it comes in at the latter part of their Service, after the Psalms and Lectons and other prayers. And thus, to keep to the same allusion, that which should be the ground-work to support all the rest, is placed above as a dead weight upon the superstructure.

Secondly, Let me exhort you to give all diligence to come to Church before the Con-

Serm.

II.



† And here I think fit to insert an observation of Bishop *Cosins* upon this place of our Liturgy. " In this respect we cannot but prefer the order of the Church of *England*, before the other *Reformed* Churches abroad, who have no Absolution, nor no Confession neither, but after the Psalms and Lessons (which is all the Service that they have) be done, and the Preacher goes up into the pulpit: which gives the people occasion to think, that all their Service before is to spin out the time only till the Preacher comes, rather than to give God any homage or service at all: whereas the solemn beginning of our Service, with Confession and Absolution, serves to put the people in mind, that all which follows is the solemn service of Almighty God, preparing them to that attention of mind, and devotion of spirit, which they owe to it, and which is requisite to make it acceptable". See the notes printed at the end of Dr. *Nichols's* Comment on the Common-prayer.

‡ Roman Breviary. See the Office call'd, *Dominica ad primam*.

Serm. fession ; otherwise you lose the great benefit of

II. Absolution. For tho' there be other short Confessions of sin, as in the Litany, yet there is appointed no other Absolution. I call the benefit of Absolution great, because it sanctifies your persons, which sanctifies all your offerings. To set this in a true emblem before you, which may justly affect and last upon your thoughts : every person when he stands before God, is to be look'd upon, like *Joshua the High-priest, as cloathed in filthy garments*. But after he hath confessed and repented of his sins, then the Lord saith to the Priest appointed to pronounce the Absolution, as he did to those that stood by *Joshua, Take away the filthy garments from him*. And to the person himself thus absolv'd he saith, as he did to *Joshua, Behold, I have caused thine iniquity to pass from thee, and I will cloath thee with change of raiment*. They therefore that come in after the Absolution, however they may come prepared and arrayed in their own righteousness, may yet look upon themselves still, *as cloathed in filthy garments*. For what is all our righteousness in the sight of God ? The Prophet answers, it is *as filthy rags*.

Zech. 3.  
3, 4.

Isai. 64.  
6.

To proceed now to the offering of PRAISE and THANKSGIVING appointed to follow. And  
it

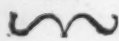
it is well appointed, that Praise should come before Prayer in our worship, of which two all worship properly consists: it is meet and right that the Church should set forth God's most worthy praise, before she declares her own wants: that she should render thanks for the great benefits she hath received at his hands, before she presumes to ask for more.

Now this offering of Praise is prepared and introduced by petition, as Confession of sin was by exhortation: the Minister beginning in the language of the penitent Psalmist, *O Lord, open thou our lips:* the People answering, *And our mouth shall shew forth thy praise:* a very proper introduction after confession of sin, the sense whereof naturally seals down our lips, makes all flesh dumb before God. Again, the Minister prays, *O<sup>h</sup> God, make speed to save us,* to wit, from our manifold sins we have confessed. The People proceed, *O Lord, make haste to help us,* to wit, in the great duties we are now entering upon. Both Versicles proper in their matter, and vehement in the expression. *O God, make speed: O Lord, make haste:* are the language of a devout worshipper, whose prayer, darted up in these

<sup>h</sup> Which answers nearly to the ancient *Hosannah*, that is, save now, Lord, we beseech thee.

Serm. short ejaculations, *pierceth the Clouds.*

II.



We being released from the chains of our sins, and help'd by his Holy Spirit, <sup>i</sup> raise up our selves from the ground, even as *Peter*, when his *chains fell off from his hands*, and he was helped by the Angel, raised up himself. And thus standing on our feet, we too gird our selves to this holy work of Praise now appointed to begin. But with what should it begin? What so properly, as that most excellent and ancient DOXOLOGY, *Glory be to the Father, and to the Son, &c.* I call it most excellent, because it is a Creed contained in an Hymn. As a Creed, it declares the blessed Trinity, Father, Son, and Holy Ghost, to be the object of our Faith; whilst as an Hymn, it makes the same the subject of our Praises. And therefore we find it added at the close of the *Athanasian Creed*, that Creed relating wholly to the Trinity.

I call it ancient. For this being the form of Baptism \* changed into an Hymn, it is probable, that it was thus changed and thus used by the Apostles themselves. However, the primitive use of this Form was made a strong

<sup>i</sup> As St. Basil before quoted, 'Αναστάντες ἡμετέρας ποσὶς τοῦ γῆιν εἰς τὴν ψαλμοῦ διὰ καλίσαν. *Ab Oratione surgentes ad Psalmodyam traducuntur.*

\* See St. Basil, c. 27. de Spir. S. & Epist. 78.

## in the Common Prayer.

41

objection against *Arius*, that famous Heretic; who about the year 320 attempting to destroy the divinity of the Son, asserted that the primitive Form was thus, "Glory be to the Father, *by* the Son, *in* the Holy Ghost.

Now we have the Testimony of *St. Basil*, who wrote about the year 370, that the Orthodox Form which we now use, had been handed down to his time in the writings of the most celebrated Fathers, and was then universally used throughout the Church. *Cap. 29. De Spiritu S.* However, the other Form, (*by* the Son, *in* the Holy Ghost) had crept in in some few places, without any ill design, as that Father observes, being founded on <sup>k</sup> this

<sup>k</sup> To this effect he argues, *Cap. 7. ibid.* Όταν μὲν τὸ μετὰ τοῦ υἱοῦ φύσεως ὁ μονογενὴς, καὶ τὸ τῆς ἀξίας ὑπερῶν θεωρεῖται, ΜΕΤΑ' ΠΑΤΡΟΣ εἶναι αὐτὴν μαρτυρεῖται τὸ δόξαν. Ὅθεν ὅτι εἰς ἡμᾶς χορηγίαν τῆς ἀθανάτου ἐνοήσεως, ἢ τῆς ἡμῶν αὐτῶν προστασίως ἐοικέναι πρὸς θεόν, ΔΙ' Αὐτοῦ ἐν Αὐτῷ ἐνεργεῖται ἐν ἡμῖν τὸ χάρις ταύτης ὁμολογεῖται. Ὡς ἡ μὲν ἰδίᾳ τῆς δοξολογίας ἰσὶν, ἢ ΜΕΘ' Οὐ. ἢ ΔΙ' Οὐ τῆς δόξης ἐν ἡμῖν ἐξάγει. *Quum enim in unigenito natura majestatem, ac dignitatis excellentiam contemplamur, tribuimus illi Gloriam cum Patre. Rursus quum consideramus, qua bona in nos contulerit, aut quomodo nos adduxerit, Deoque nos asseruerit, confitemur hoc beneficium per ipsum & in ipso, peractum esse. Ita ut altera formula, cum quo, propria sit Glorificantium; altera, per quem, sit propria Gratiarum agentium.*

*Nota, quod μετὰ καὶ, cum & et, sunt in scripturâ termini æquipollentes, ut idem Pater abunde probat, Cap. 25. & 27. Ita ut idem sit, sive utaris præpositione, sive conjunctione, seu dixeris, Gloria Patri cum Filio, sive Gloria Patri et Filio.*

distinction:

Serm. distinction: that in *Lauds* or giving *Glory*  
 II. to God, they thought fit to use that first Form,  
 which expressed the Godhead of the three  
 Persons to be all one, coeternal and coequal.  
 But in giving *Thanks* for graces or mercies received, the other Form (*by* the Son, *in* the Holy Ghost) was sometimes also used, as expressing moreover the method, whereby the second and third Persons in the Trinity conveyed those benefits to us. But after this misuse was made of it by *Arius*, the Church wholly cancelled it, and enlarging the former affixed it to her Liturgies in this Form, *Gloꝝy be to the Father, and to the Son, and to the Holy Ghost, now, and ever, world without end*: and thus the *Eastern* or *Greek* Church uses it at this day: to which the *Western* or *Latin* Church prefix'd (in a \* Council *An.* 442.) *As it was in the beginning*; both to oppose the poison of *Arius*, who said there was a beginning of time before Christ had any beginning; and also to declare the practice of the Church, that this was the Primitive Form, and old Orthodox way of praising God. And thus, O God, the holy Church throughout all the *World* (the *Eastern* and *Western*) doth acknowledge thee.

Now what is this DOXOLOGY to the Eternal

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\* Concil. Vascnf.

Trinity, thus enlarged and perfected, but that of the Church in heaven, which worships before the throne, saying, *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come?* And as they above repeat it continually, it can be no blame in us to do it frequently. Serm. II.

And truly this Form of sound and excellent words (for, as we observ'd, it is a Creed as well as an Hymn) being so often rehearsed in our Service, and that alternately by the Minister and People, and thus mutually exciting and confirming each other's faith, it must be their best guard against the attempts of some *Moderns*; whereof One is so wild as to revive that very corruption of *Arius*, saying, "Glorify be to the Father, *by* the Son, *in* the Holy Ghost": whilst the Other, tho' allowing the words as they stand, yet destroys the sense of them by his novel interpretation; affirming expressly, that we ought not to give equal glory to the Son, and Holy Ghost, as we give to the Father.

But, my Brethren, either the Catholick Faith is this, that we worship one God in Trinity, and Trinity in Unity; or this Doxology ought to be cast out of our Liturgy, or our Liturgy out of the Church, yea, the Church it self out of the world. Either the Godhead of the Father, Son, and Holy Ghost

Serm. Ghost is all one, their Glory equal, their

II. Majesty coeternal; or the Christian Religion, and, in truth, all Religion, is at an end: *this our preaching is vain, and your faith is vain.*

After this glorious Doxology, what could follow but that Angelical exclamation, HALLELUJAH; which being interpreted is, *Praise ye the Lord*: the People returning it with an united voice, *The<sup>1</sup> Lord's name be praised.* This Hallelujah may be consider'd, first, as a proper return to the foregoing Doxology: for as in that we worship the Trinity, so in this the Unity. Or, secondly, as a proper invitation to the following work, which is Praise, and that too in the Psalms, which in the *Hebrew* is called, The Book of Praises.

Then begins the INVITATORY Psalm, and that not abruptly, but led in by the foregoing Versicles and Answers; as the general Exhortation was by the introductory Sentences: so that in these lesser parts there is also kept up a likeness and uniformity.

This Psalm hath been thus highly honour'd from the beginning, as to be used daily in the publick worship, and to wear the title of the INVITATORY Psalm: and it is justly thus ho-

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<sup>1</sup> This answer was added at the Restoration.

*in the Common Prayer.*

45

nour'd, being calculated to all the offices of divine worship. First, to Thanksgiving: *O come let us sing unto the Lord*, with the reasons annexed, as the great Creator and Governor of the world: *For the Lord is a great God and a great King above all Gods.* Secondly, to Prayer; *O come let us fall down and kneel before the Lord our maker*; with the reason also given, as our peculiar Lord: *for he is the Lord our God, and we are his people.* Thirdly, to hearing; *To day if you will hear his voice, harden not your hearts.*

Serm.

II.

y. 1.

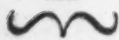
y. 6.

y. 8.

This Psalm, which is a compendious exhortatory to the whole Liturgy, is fitly here placed before the rehearsal of the Psalms, which themselves may be called a lesser Liturgy. For in them are contained confessions, thanksgivings, praises, prayers, intercessions, instructions, in all things answering to our publick Service. For instance; hath any one receiv'd a blessing? In the Psalms he hath a thanksgiving. Hath he any to be requested? In the Psalms he hath a petition. Hath he any evil to be removed? In the Psalms he hath a deprecation. Would he delight his soul in meditations? In the Psalms the scenes of the Creation and of Providence are open'd in beautiful representations. Would he humble his soul in humiliations?

In

Serm. In the Psalms he finds many, that are peni-  
 II. tential.



Now this variety of Subjects in this sacred collection, I mean the book of Psalms, raiseth in the worshipper variety of passions, love and fear, joy and sorrow, chearfulness and contrition, and the like: which variety being found in almost every Portion appointed for the *Morning* or *Evening* Service, and succeeding and intermingling with each other, keeps the soul awake to this heavenly work, by putting it (if I may so speak) into different postures. This not only gives sprightliness to the soul, but harmony to the work. These different passions in the soul of *David*, whilst he sung these hymns unto the Lord, were as discords upon his harp, which are necessary to give sweetness to the sound of Thanksgiving, and to make *the voice thereof to be the voice of melody*. This intermixture in the *Psalms* must be to all those, who are made after *David's* own heart, as he was after God's, the height of harmony; whilst to those perhaps, whose hearts are untuned to holy things, nothing but irregularity. At the end of each Psalm the *m Doxology* is added to close and to

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*m Quos duos versus Nicæna Synodus edidit, & Damasus Papa, S. Hieronymi rogatu, in fine Psalmorum cantari instituit. Durand. lib. 5. cap. 2.*

crown it: which being an hymn of Glory, as it is fit to conclude the Psalms, whose proper subject is glorifying God; so being wholly a Christian hymn, it adopts the Psalms composed for the Synagogue into the Service of the Church, and exalts them from Legal into Evangelical Offices.

Serm.

III



By the rehearsal of the whole book of *Psalm*s once<sup>n</sup> every month, as is appointed, they become more known and familiar to Christians, than any other part of the Scriptures. This part of God's word is indeed above all *nigh unto them*; and not only *in their heart*, but in their mouth. Neither can any hence object against our *Liturgy*, that herein it has shewn

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<sup>n</sup> The present division of the Book of Psalms into several portions, affixing a separate portion to each day, and the circle of the whole to the circuit of the month, seems to be more commodious, than what had been before invented in the Church. For the division of them into seven Portions, called *Nocturns*, so that they were read over every week, (as practised in the *Latin Church*) seem'd too tedious. And the division of them into twenty Portions, so as to be read over in so many days, or two-thirds of the month (as practised in the *Greek Church*) if less tedious, must have been too uncertain, every Portion perpetually shifting its day, like the moveable Feasts. Whereas in our Church the several Portions, into which they are divided, being fixed in their order, each Portion to its day, they are thereby made certain and immoveable: and being enlarged in their number, being thirty, and so altogether filling up the month, they cannot be deem'd tedious or burdensome to the Service.

an

Serm. an higher regard to the *Psalms*, than to any

II. other books of the holy Bible. For these are  
 composed and fitted for adoration, whereas  
 the other Scriptures are chiefly for instruction.  
 Not but the Hymns in the *New Testament*;  
 namely, of the blessed *Virgin, Zachary, and*  
*Simeon*, have with an equal regard been taken  
 out and incorporated into our daily Service.  
 And after the Lessons, where each of these  
 Hymns is appointed severally with a Psalm,  
 the Hymn is put first by way of precedence.

Thus much as to the substance of the Psalms.  
 Let me now recommend to you two observations,  
 the first concerning the manner, the  
 second concerning the posture, wherein they  
 are recited.

First, As to the manner: which is alternate  
 or by turns, according to the ancient custom  
 of the ° Catholick Church; and according to  
 the pattern set us by the Church in Heaven,  
 where, in singing the *Trisagium*, the Sera-  
 phims are said to cry one to another. And  
 this custom is well retained in our Church,  
 whether appointed to be sung, as in our Ca-

° According to the former quotation from St. Basil, Εἰς  
 τὴν ψαλμοδίαν καθίστανται. καὶ νῦν μὲν διχῇ ἀδονοῦντες, ἀντιψάλλου-  
 σιν ἀλλήλοις. Ad Psalmodyam traducuntur; & nunc in duas  
 partes divisi alternis succinentes psallunt.


*thedral* Service, or to be <sup>P</sup> *said*, as in our *Serm.*  
*Parochial* Worship. For in the former, when II.  
 one side of the Choir sing unto the other, they  
 hereby both provoke and relieve each others  
 piety; they provoke it by this holy contenti-  
 on, and relieve it by this interchange. And  
 for these reasons it is no less necessary, tho'  
 less beautiful in our *Parochial* Service, where  
 the reading of the Psalms is divided between  
 the Minister and People. For did not the Con-  
 gregation bear their part, what is become of  
 their promise, where they say, *Our mouth*  
*shall shew forth thy praise?* Or to what end  
 is that exhortation of the Minister, *Praise ye*  
*the Lord?* Nay, of what use is the Invitatory  
 Psalm it self, *O come, let us sing, &c.*? If  
 the People join not, this Psalm can neither  
 deserve its place in our Service, nor answer  
 its title.

Besides, if they join not in the *Psalms*,  
 neither will they do it in the *Responses*, or  
 any other part of the Service; but will stand  
 all the while in our Churches; just as they do  
 in the Conventicles, hearers only, not doers.  
 And is this an acceptable Service unto the  
 Lord? Will ye call these a Congregation of

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<sup>P</sup> For this reason, the word, *said*, was added in the Ru-  
 bric before the *Invitatory* Psalm, *O come let us sing, &c.* in  
 the second Book of *Edw. 6.*

Serm. worshippers, which stand only a company of

II.  mutes? If they of the *Separation* \* reproach this custom in our Church, nay and accuse, what we call an excellency, as an iniquity; affirming, that it is not lawful for the People to speak, or bear any part in publick worship; *out of their own mouths will we judge them.* For do not they join, both men and <sup>a</sup> women, with their Teacher in singing Psalms? Is not this their chief delight, their principal boast? If then (as the <sup>r</sup> publick answer was) this were lawful in *Hopkins's* Psalms, why not in *David's*? If in metre, why not in prose? And if in a Psalm, why not in a Litany? Wherefore above all things let this <sup>s</sup> custom of the Peoples joining in  
reading

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\* This has been called, *Tossing of Tennis-balls.*

<sup>a</sup> I speak this, because 'tis particularly objected against women's joining in the publick worship, from the misapplication of that passage, 1 Cor. 14. 34. where 'tis said, that it *is not permitted to them to speak in the Church.* For neither is it permitted to men to speak in the same sense, that is, by way of preaching or teaching, unless ordained thereunto. But in praying and singing unto God and in all other common actions of worship, wherein 'tis permitted to men, 'tis doubtless no less permitted to women to *speak* and join. being equally partakers of the same covenant, and entitled to the same privileges of the Christian Religion, which makes no distinction of sexes. *For in Christ Jesus there is neither male nor female, but we are all one,* Gal. 3. 28.

<sup>r</sup> See the *Savoy* Conference before-mention'd.

<sup>s</sup> For this engages the Parishioners to furnish themselves and their children with Common-prayer books, and to use them

## *in the Common Prayer.*

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reading the Psalms be every where kept up. Sermon.  
The observance of it is highly useful; the neglect of it no less mischievous. Besides, it II.  
destroys that beauty of holiness, which shines most in the Psalms, the noblest part of all public worship. Nay, it turns them into a set of Lessons, and thereby takes away that distinction and regard, which should be given to the *Lessons* appointed for the day. But let us observe,

Secondly, The posture used when the Psalms are rehearsed, which is **STANDING**: the Christian Church in this thing, as in many others, imitating the Jewish. For when the *Priests*

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them at Church: whereby as they become better acquainted with the Psalms, so do they with every other portion of the Service, wherein they are appointed to bear a part. For 'tis a great, tho' a too general mistake to think, that the Clerk alone is to do this in their stead. No: 'tis the duty of every Parishioner and every person in the Congregation, to do the same, and to make all the same answers that the Clerk does, only it is proper that they do it with an humble, as he with a more audible voice. This is generally done in Cities and Towns, and would to God it were done also in Villages. This alone would of course lead them into a better knowledge, and by consequence into a better esteem of the Common-prayer. But on the contrary, if this custom of the People's joining in reading the Psalms be laid aside, the effect of it will be, that in a few years there will scarce be a Common-prayer-book in the Parish, and the effect of that with regard to the People's knowledge and value for it, I leave any one to guess at.

E z

*waited*

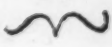
Serm. waited on their Office, the Levites also with  
 II. instruments of musick of the Lord, which Da-  
 vid the King had made to praise the Lord, when  
 2 Chron. David prais'd by their ministry, and the Priests  
 7. 6. sounded Trumpets before them, all Israel stood.

But this custom of *standing* is derived not from the imitation of the Jews, but direction of Nature. For by the erection of the body we express the elevation of the soul, when in thanksgiving we lift it up unto the Lord: as by kneeling down we expressed the contrition of our hearts, when in confession of sin we humbled them before the throne of Grace. These postures of kneeling and standing are natural indications of the affections of the heart: And tho' continued down in our Church the same as before the Reformation, yet this is not in conformity to the usage of *Popery*, but to the more ancient appointment, and (if I may so speak) original Rubric of Nature itself; which hath not only established this correspondence of our inward affections with our bodily gestures, but hath also written it in our countenances. In these likewise we read contrition and shame in him, that is penitent: in these we read joy and thanksgiving in him, that rejoiceth. Do men smile at confession of sin? Or do they weep in acts of thanksgiving? So it is with the postures or gestures

5

of

## *in the Common Prayer.* 53

of the body: they are suited by Nature to different actions of worship. And non-conformity to them, because they are enjoined also by the Church, is even unnatural, as well as irreligious. *O praise the Lord, standing in the courts of the Lord.* Serm. II. 

After the Psalms follow the LESSONS. For having (according to the Exhortation) set forth God's most worthy praise, we proceed to hear his most holy word. And thus a respite or intermission is given to the bent of the mind: for whereas in the work of praising it was active, in hearing it is only attentive. Besides, a different faculty of the soul is now call'd upon to take its turn in the work of the Sanctuary. For before in the Psalms the will and affections were employ'd; but now in the Lessons chiefly the understanding. And it is with the faculties of the mind, as with the members of the body; that in working by turns there arises no weariness to either, but in both a mutual emulation, and from emulation an earnestness.

Thus when the soul has been exalted by acts of praise, it is the more awaken'd to holy speculation open'd to us in the Scriptures: and when delighted with speculation, in *beholding the wondrous things of God's Law*, it eagerly returns to thanksgiving. For the table of the

Serm. heart, like the altar of God, is already warm'd  
 II. by the burnt-offering of thanksgiving taken  
 out of the Psalms. And whatever new materials of praise, gather'd out of the *first Lesson*, are laid upon it, in a moment *the fire kindles*, and breaks forth into thanksgiving. For the subject and supply whereof, the Church hath appointed those two ancient Hymns, the *Te Deum*, that is, *We praise thee, O God, &c.* or the *Benedicite*, that is, *O all ye works of the Lord, &c.* the former framed for constant use, the latter for more particular occasions. The first (as 'tis generally receiv'd) was compos'd by St. *Ambrose* for the baptism of St. *Augustine*: and hath been ever since used in the Church above thirteen hundred years. An Hymn to

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† This Canticle, entitled The song of the three Children, is ascribed to the three Israelites, sung by them in the midst of the fiery furnace, as we read in the *Apocrypha*. But by whomsoever and upon whatsoever occasion it was compos'd or uttered, it is certainly very ancient, being universally used in the Church in the most early times, and by many counted a part of Scripture. But granting it otherwise, yet this and the *Te Deum*, are the only Hymns used in our Service that are of man's composing: Our Church being careful, even beyond all the ancient Churches, in singing to God to sing in the words of God. This Canticle is a Paraphrase of the 148<sup>th</sup> Psalm.

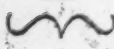
\* Archbishop *Usher* finding it in two MSS. ascribed to *Nicotius* Bishop of *Triers* about the year 530, *L'Estrange*, *Stillingfleet*, and others concur in that opinion. *Usher de Symvoto*. p. 3. *Stilling. Origin. Brit.* c. 4. p. 222.

the holy Trinity, worthy of the Spouse of Christ, rational and majestick: and among all the composures of man uninspir'd, made for the Sanctuary, this may justly hold the first place, fit for *the tongue of men and of Angels*. And 'tis observable, that the Church hath not added the Doxology, *Glorv be to the Father, &c.* after this, as after all the other Hymns, to close and crown it with perfection. For what is the *Te Deum*, but chiefly a paraphrase upon the Doxology, the same Hymn to the blessed Trinity, only drawn in a larger form?

As the interposál of this Hymn after the *first* Lesson gives the mind a respite from the work of attention; so the loftiness of it lifts up the mind, and fits it for attending to the higher things revealed in the Gospel, which now in the *second* Lesson are read to the Congregation. And as at the first when the Angel had publish'd the glad tidings of Salvation, he was *joined by a multitude of the heavenly Host*; so now when the same tidings revealed in the New Testament are rehearsed by the Minister, he is likewise join'd by the whole multitude of the Congregation, *praising God and saying, Blessed be the Lord, &c.* or that Psalm, *O be joyful, &c.* Thus after each Lesson succeeds an Hymn, after the hearing of the ear follows the rejoicing with the Lips;

Serm.

II.



which besides the relief arising to the worshipper by this interchange, besides the beauty arising to the worship by this variety, has also this advantage: that in these Hymns at the same time we declare our assent to the Scriptures read unto us, whilst we magnify their excellency. For the acknowledgment of Faith is best proved, when it breaks forth into adoration, which is the noblest kind of confession.

In like manner the Lessons for the *Evening* Service are followed by their respective Hymns. Two are provided after each Lesson for variety; tho' the one (as we before remark'd) be chiefly fitted for the daily Service, the other for more Festival seasons, it being left to the Minister to vary and apply them to the occasion.

Now the appointment of two Lessons, one out of the *Old*, the other out of the *New* Testament, what is it but to shew the harmony and consent, that the one bears to the other? For what was wrapt up in the *Old* Testament in types, in promises, and in prophecies, is all open'd and unfolded in the *New*. The types under the Law, in reading the Gospel appear in substance. The promises made to the Fathers in the former, are in the latter fulfilled to us. And the prophecies made by the Prophets, in the writings of the Evangelists

gelists we hear brought to pass. Thus, as in the Vision of *Isaiah*, one Seraphim cry'd to another, saying, *Holy, Holy, Holy*, signifying the three Persons in the Trinity; so the *Old* and *New* Testament answer one to the other, testifying the faith and worship of the same one God, the Trinity in Unity: and in all things *their witness agrees together*.

Serm.

II.

Isa. 6. 3.

Now as by this harmony of the Lessons the faith of the hearers is established; so by the order, wherein they are read, the understanding is enlightened. For first one out of the *Old* Testament, then the other out of the *New*; correspondent to the order of time, wherein the Holy Ghost published them to the world: and whereby the mind of the hearer is gradually led from a darker revelation to a clearer view, and prepared by the veils of the Law to bear the light breaking forth in the Gospel.

Whilst therefore the Lessons, whether out of the *Old* or *New* Testament, are read in our ears, we should not let them pass away, as a vulgar history, or an idle Legend, or as the word of man; but reverently listen to it, as it is *in truth the word of God*. For the Minister in reading the Scriptures is, even as *Aaron* was, the mouth of God to the People: for which cause he is directed "to turn his face to them as speaking to them from  
" God;

Serm. " God; and to read **STANDING**, to signify his

II. authority. When therefore he standeth up  
 in order to read the Lesson, let every devout  
 hearer take up that advice, which *Eli* gave to  
*Samuel* waiting likewise in the Sanctuary, say-  
 ing within himself; *Speak, Lord: for thy*  
*servant heareth.* And let us not only har-  
 ken, but apply what we hear: if examples,  
 let these lead us; if precepts, let these teach  
 us; if commands, let these bind us; if pro-  
 mises, let these encourage us; if threats, let  
 these warn us; if mercies, let these comfort  
 us; if judgments, let these awaken us. In  
 whatsoever way the Lesson brings us *instruc-*  
*tion in righteousness*, which it always doth  
 in some way, let us at the close answer with  
 the Congregation of *Israel*, saying in our  
 hearts, *all that the Lord hath spoken, we*  
*will do.*

1 Sam. 3.  
9.

Exod. 19.  
8.

The time would fail me, should I here en-  
 large upon the wisdom and judgment of our  
 Church in chusing out and suiting the Lessons  
 to " particular days and occasions, whether of

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" As for *Saints* days, the first Lesson is generally chosen  
 out of the moral books, such as *Proverbs*, *Ecclesiastes*, *Ec-*  
*clus.* and *Wisdom*: which being instructions of an holy con-  
 versation and godliness, are thought most fit to be read on  
 the days of *Saints*, whose Lives were examples thereof.  
 The second Lesson, if it relates not to the History of the  
 Saint, goes on in the ordinary course.

Festivals

Festivals or Fasts. But one thing I must re-  
mind you, that on <sup>w</sup> *Sundays*, the chief days of the Serm.  
II.

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<sup>w</sup> Which choice was the principal addition and amendment made at the revival of the Liturgy under Queen *Elizabeth*; the Lessons for the Sundays, and almost for all Holy-days, did in King *Edward's* Liturgy take their turn, as other ordinary days, in the Calendar.

Now in the course of Lessons for ordinary days, the Church begins with *Genesis* when she begins the year, and so continues on through all the books of the Old Testament “ (except certain books and chapters that are least edifying) till near Advent. To which time the book of *Isaiah* is reserved, being the clearest Prophecy of Christ and his coming, and therefore most suitable to that season.

But in the Lessons for Sundays the Church takes a different course. For it begins the book of *Genesis* on *Septuagesima* Sunday, because then begins the time of Penance, to which *Genesis* treating of the Fall of man and God's judgments upon the world for sin, is thought best to suit. And so it goes on thro' the other books in order; only *Isaiah* is reserved till Advent for the Lessons also on Sundays, as well as ordinary days, and for the aforesaid reason.

Those books and chapters, that “ are least edifying, and “ might be best spared, are *Chronicles* and *Solomon's Song*, the former being omitted, because almost the same as the books of *Kings*; the latter, because of its mystical signification. Also some particular chapters in other books are omitted, because the same with some read before, or because full of Genealogies, or some other matter, which is less edifying; or because wrapt up in mystery and vision, as many chapters in *Ezekiel*. And for this reason also the book of the *Revelation* is not read, only some particular chapters taken out of it upon particular Holy-days.

After the Canonical Books of the Old Testament are read through, to fill up the remaining part of the year, some books  
of

Serm. the Assembly, the first Lessons are so wisely  
 II. chosen out, as to contain all the most material

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of the *Apocrypha* are appointed to be read: wherein the Church thus justifies herself in her *Articles*, that she "reads these books for instruction of life and example of manners; but yet doth not apply them to establish any Doctrine": Moreover, that tho' they be not *Canonical* Scripture, yet they "are agreeable to the same"; and that these may be read to the Congregation, as well as Sermons preach'd, which are confessedly human writings, and often much inferior, and sometimes not "agreeable to the same": Lastly, that none of these books are appointed to be read on the Sundays; but (as we said) the very choicest chapters of the *Canonical* books.

But how can the *Sectarists* object, that the Church by reading these excludes, or (in their own phrase) justles out the *Canonical* Scriptures, when they omit the publick reading of far the greatest part of them. For if they keep to the *DIRECTORY*, that appoints "that two Lessons, one out of each Testament, be read at every Meeting, which is seldom held but twice on Sundays"; that is, four chapters every Sunday. Yet this amounts but to the seventh part of what the Church reads, which are moreover four Lessons for each of the other six days of the week. And as to their order in reading them, if they follow the *DIRECTORY*, this appoints, "that ordinarily, where the reading in either Testament ends on one Lord's-day, it is to begin the next". If then they begin the year at *Genesis* for the first Lessons; they cannot go beyond the middle of *Leviticus*, which make up 104 chapters: nor beyond the middle of St. *Luke* in the Gospels, nor beyond *Ephesians* in the Epistles; which together make up the same number for the two second Lessons; supposing that they begin that for morning at St. *Matthew*, and the other for the evening at *Romans*. Not but it has been and is the custom in many Meetings to read no Lesson at all, "left the

## in the Common Prayer.

61

rial and instructive passages in the Old Testament. By this method the poorer sort, who have neither skill to read the Scriptures, nor always leisure to attend the reading of them on the week-days, even these have not only *the Gospel preached unto them*, but moreover *Moses and the Prophets read to them every Sabbath-day*.

Serm.  
II.

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“ the ordinance of preaching be straitned, as the DIRECTOR above all things cautious.

As to the method of reading the Scriptures in the Church of *Rome*, I shall only repeat the words of our Reformers, that “ whereas the ancient Fathers so order’d the matter, “ that all the whole bible (or the greatest part of it) should “ be read over once every year ; this godly and decent order hath been so altered, broken, and neglected, by planting in uncertain Stories and Legends, with a multitude of “ Responds, Verses, vain Repetitions, Commemorations, “ and Synodals ; that commonly, when any book of the “ Bible was begun, after three or four chapters were read “ out, all the rest were left unread. For the remedy whereof, the reading of the holy Scripture was by them so set “ forth, that all things should be done in order without “ breaking one piece off from another. For this cause “ were cut off Anthems, Responds, Invitatories, and such “ like things, as did break the continual course of the reading of the Scripture.

Thus then if we look on the right hand or on the left, to the *Papists* and *Dissenters*, our order of reading Scripture far exceeds them both. Nay, it seems to exceed the order of the ancient Fathers : for whereas they so ordered it, “ that all “ the whole Bible (or the greatest part of it) should be read “ over once every year” ; in our Church the Old Testament is read once, but the New thrice every year.

But

Serm.

II.

But to proceed : When the two Lessons are thus followed by their respective Hymns, then comes on a rehearsal of the CREED by all the Congregation : in which they give their assent to the particular Scriptures now read unto them ; and not to them only, but to all the Articles of the Christian Faith, which are clearly contained in the body of the Scriptures ; and which are affirmed, and not without grounds, to be collected into this Creed by the Apostles themselves, and upon this account it is entitled, the *Apostle's Creed*.

But my principal business at present is to observe that admirable order and chain, whereby the several parts and offices of the Common-prayer are held together.

Now the rehearsal of the Creed is placed between the duties of Hearing and of Prayer : it comes after the reading God's most holy word, and goes before the asking those things, that are necessary as well for the body as the soul.

First, If we consider it with regard to the *Lessons*, what could follow with greater propriety ? For since *Faith cometh by hearing*, it was meet that confession of Faith should follow as its proper production. On the other hand, since the *word read profiteth not*, unless

Rom. 10.  
17.

Heb. 4. 2.

## *in the Common Prayer.*

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*unless mixed with Faith in them that hear* Serm.  
*it, therefore this rehearsal of the Creed,* II.  
which awakens and strengthens our Faith, reflects back an efficacy upon the word just read in our ears. So that the Lessons being followed by the Creed, by this connexion there is a reciprocal virtue, a mutual confirmation derived from one to the other. But,

Secondly, If we consider the *Creed with regard to the Prayers which follow in the Collects and Litany*, the confession of faith is a good preparative thereunto. For it declares to us the true object of all Christian worship to be one God subsisting in three Persons: without which distinct knowledge of the one only true God, we Christians should, like the blind *Samaritans*, *worship we know not what*; or like the *Athenians*, no less blind in this respect, *build our altars to an unknown God*. We learn then from the Creeds, those Confessions of the Christian Faith, what the right Faith is; namely, "that we must worship one God in Trinity, and Trinity in Unity". Now as *without faith*, so without this right faith, 'tis equally *impossible to please God*.

In this judicious placing of the Creed, so visibly *to the use of edifying*, our Church doth excel the Church of *Rome*. For, as we  
5 before

Serm. before observ'd, that their Confession of sin  
 II. was improperly placed in the latter part of  
 ~~~~~ their Service, so their Confession of Faith is as  
 unprofitably placed in the beginning of it. But let not the *Dissenters* rejoice, that we put this objection into their mouth against the *Papists* for misplacing the Creed, since they allow it no place at all. But why? Is it not *faith, that quickens*? And can the Confession of it be called a "dead Letter"? But to proceed:

This Confession of Faith is made by the whole Congregation, the People repeating it after the Minister. For it is not enough for a Christian to believe rightly with his heart, unless he confess the same openly with his mouth. Now our Church hath provided for us in both:

Rom. 10. For as in hearing the Lessons, *with the heart*
 10. *man believeth unto righteousness*; so in rehearsing the Creed, *with the mouth confession is made unto salvation*.

And for this reason the *Creed* is so formed, as to be rehearsed by every one in his own person, not by the Congregation, as a body: we do not confess in conjunction; saying, *We believe in God*, but each for himself, saying, *I believe, &c.* Insomuch that the Priest himself, who elsewhere is the publick Minister of the Congregation, seems here to become a private member

member of it even as others, confessing only for himself. Wherefore let not the People deceive themselves; imagining, that if the Minister recites the *Creed*, and they say, *Amen*, at the close; that this shall be imputed to and accepted for them: for his confession is wholly personal, made only for himself; he saith even as every other person, *I believe*. Wherefore he is here not the People's deputy, but only guide, going before them; he is not the mouth, but rather hand to the Congregation, leading them on in making their confession: and they ought all to follow him with an audible voice.

This open *Confession with the mouth*, to be made by all the People, is chiefly with regard to men; before whom hereby as we give glory to God, so we call upon others to be witnesses, approvers, and followers of our Faith. For with regard to God who seeth the heart, it is sufficient to a man's righteousness or justification in his sight, if he *believeth with the heart*. And in this respect also the practice of the Church of *Rome* seems deficient, which appoints the Creed, as well as Lord's-prayer, to be said *secretò*, secretly; that is, either mentally, with the heart, not with the mouth, which is no confession at all; or silently, every one to himself, not audibly

Serm. in the hearing of the Congregation, which defeats the intended effects of confession, to wit, the satisfying the Congregation that we hold the same Faith, and the encouraging and confirming them in the same.

II.

For the firmer establishment of our Faith, the Church hath appointed that Confession, commonly called the Creed of St. *Athanasius*, to be used instead of the *Apostle's* Creed. This being too large for the daily Service, is appointed to be used on the three great Feast-days, to wit, on *Christmas-day*, *Easter-day*, and *Whitsunday*, (these days being to us *High-days*) and moreover on ten other lesser Festivals, placed between those greater at such intervals; that once every month at least this excellent Creed might take its turn in our worship. So careful is our Church, that her children should above all things understand, and that understanding they should "hold the " Catholick Faith".

This Creed saith the learned * *Hooker*, " was " both in the *East* and *West* Churches accepted " as a treasure of an inestimable price, by as many as had not given up even the very ghost of " belief". And thus hath it been accepted by our Church, and may it thus ever remain, may it ever stand, as established with the other two Creeds in

* *Eccles. Pol.* l. 5. §. 42.

our Liturgy. For seeing this likewise is the **Confession of our Christian Faith**, as in the Rubrick it is entitled, they that strike at it, what do they but strike at the establishment, nor so much of the Church of *England*, as of the Church of Christ?

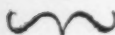
Serm.

II.

Thus far then we are advanced: and we trust, that hitherto order and variety hath fully appeared, the beauty of holiness hath shone forth in the principal parts of our Service, as they are laid down in the Exhortation. We have seen our Church acknowledging her sins, in the *Confession*; then “setting forth “God’s most worthy praise, in the *Psalms*; then “hearing his most holy word, in the *Lessons*; and after that with one heart and one mouth declaring her assent to the Catholick Faith, in the *Creed*. And now having her conscience absolved from her sins, and her affections warmed with thanksgiving, and her understanding enlightned by the word, and her faith strengthened by her publick confession, how fit and prepared is she to enter solemnly on supplication and prayer, and to ask those things that are necessary as well for the body as the soul, as they are appointed in the following parts of the Service, to wit, the *Collects* and *Litany*?



Serm.
III.



OW here I must observe the decency of our Church, that she doth not break in abruptly upon this Office of Prayer, any more than she did upon that of Praise. For as before the Psalms there was a mutual exhortation between the Minister and People; the Minister exhorting the People, *Praise ye the Lord*: the People answering, *The Lord's name be praised*: so here before they begin their petitions, the Minister blesteth the People for this holy work, saying, *The Lord be with you*: and the People pray for him in the discharge of it, replying, *And with thy spirit*. These Forms, saith an ancient * Council, all the *East* retains as deliver'd down by the Apostles.

2 Theff.
3. 16.

2 Tim. 4.
22.

And in these connexions the wisdom of the Church hath imitated the skill of Nature. For as in framing the body of man Nature has not only form'd the limbs in proportion, and

* *Placuit ut Episcopi & Presbyteri uno modo salutent populum, dicentes, Dominus vobiscum; & ut respondeatur à populo, & cum spiritu tuo: sicut & ab ipsis Apostolis traditum omnis Oriens retinet. Concil. Braca. 1. Can. 21. 563.*

in the Common Prayer. 69

placed them in order; but has also fasten'd them with joints, which seem made no less for beauty than necessity: so in composing the body of our Common-prayer, the Church hath not only framed the several Offices of a due length, and ranged them in a just method, but has likewise united them with Versicles, as it were with joints; which, tho' less regarded, are yet the no less beautiful than necessary parts of our Liturgy: so that we shall find as great comeliness and art in these connexions, as there is in the compositions themselves.

But before they all kneel down, the Minister bespeaks the Congregation in that most ancient Form, *Let us pray*: which being repeated in several places, hath its several uses:

First, Of instruction, teaching us that now we enter upon prayer, which hath been for a while intermitted. Let us, who have been employed in Praising, and in Hearing, pass on to the duty of Praying. Let us *now* Pray.

Secondly, Of invitation, calling upon the People to join in the following Prayers, and not to listen as at the Lessons. The Minister challenges not this Office to himself, saying to the People, Hear me pray, but, *Let us* pray; Let us all join in this holy work.

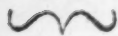
F 3

Thirdly,

Serm.
III.

Serm.

III.



Thirdly, Of admonition, banishing all drowfiness, busines, wandrings, vanities, and levities out of our thoughts and demeanours at this solemn duty. ^y Let us not dream like the sluggard, nor muse like the worldling, nor gaze about like the idle, nor talk like the impertinent, nor laugh like the insolent; but let us seriously mind what we are about; Let us *pray*.

Fourthly, Of exhortation, awakening, exciting and inflaming our piety. In the ancient Liturgies the Deacon was appointed to cry aloud, ἐκτενῶς δεηθῶμεν, that is, let us pray vehemently: and again sometime after, ἐκτενέστερον, more vehemently. And this is the use of it in the first insertion of it at the latter end of the *Litany*; where having all along prayed in an earnest manner, that our devotion may not flag, but hold on to the end, the Church calls upon us, Let us pray, that is, pray on with equal or greater vehemency.

Fifthly, It serves for a mark of transition from one kind of praying to another, from

Ὁ διάκονος ἐπισκοπεῖ τὸ λαόν, ὅπως μή τις ψιθυρίσῃ, ἢ κοιμηθῇ, ἢ γελάσῃ, ἢ ἰδῶσιν. Let the Deacon inspect the Congregation, that no person whispers, or sleeps, or laughs, or nods. *Apost. Constitut.* Chap. 57. Book 2.

in the Common Prayer.

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² *Preces* to *Orationes*. And in this last sense Serm. it is inserted again at the close of the *Litany*. III. Let us change and collect our alternate supplications into Collects; Let us, who have prayed Litany-wise, now pray Collect wise.

And after all these uses of this Form, shall it be treated as an useless tautology? Let those, who have neither wandrings nor weakness in prayer, despise this exhortation: let those, who have no variety or distinction in their worship, deride this mark of transition: let them mock at these helps of devotion. We reprove them not; no, but let the very Heathen reprove them; who conscious of the same human infirmities, appointed ^a one at their Sacrifices to cry aloud at set times; Τῶν προσέτε, attend, or mind what you are about.

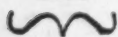
After this Form both Priest and People, all kneeling, begin with the Lord's-prayer. Now tho' this Prayer was said once before, to wit,

^a In the *Latin* Liturgies *Preces* were thus distinguish'd from *Orationes*. *Preces* were those alternate petitions, where the People join'd with short Responsals or Versicles. *Orationes* were those, that were said by the Priest alone, the People only answering, *Amen*.

^a Ὅσον οἱ ἱερεὺς προσέτωσι τι τῷ θεῷ, ὁ κήρυξ προέσει μεγάλη φωνῇ, "τὸ το προσέτε. When the Priests are officiating in sacred things, the Cryer proclaims with a loud voice, "Attend, mind what you are about. *Plutarch in Coriolano*.

Serm.

III.



after the Ablolution; yet that (as we observed) was a distinct Office of itself, and separated from this, we are now entring upon, by the interposal of two distinct Offices or duties, namely of Praise as in the *Psalms*, and of Hearing as in the *Lessons*. And therefore all now following the *Creed* being a distinct Office, the inserting the Lord's prayer here in the beginning serves, as to perfect, so to distinguish it. And tho' this Prayer be used several times in the course of the Morning-service, yet it cannot be said to be repeated, unless this were done in the same Office.

In the former use of this Prayer there went before it a confession of sin at large: and here it is fitly introduced by, Κύριε ἐλέησον, or, **Lord have mercy upon us**, which is a perfect confession of sin, tho' wrapt up in so short a sentence or Versicle. Nay, it is not only a confession, but a short Litany, as it was called by the Ancients. And it hath this resemblance with our larger Litany: for as in that we call upon each Person in the Trinity by a distinct invocation, crying, 1st. **O God the Father of heaven**, 2^{dly}. **O God the Son Redeemer of the world**, 3^{dly}. **O God the Holy Ghost proceeding from the Father and the Son: have mercy upon us miserable sinners**; so in this supplication thrice repeated, we are taught


taught to pray, saying, **Lord** the Father, **Serm.**
^b **Christ** (or *Lord*) the Son, **Lord** the Holy **III.**
Ghost: have mercy upon us. This ^c three-
fold repetition of the words is with regard to
the three Persons in the Trinity, to which it is
thus thrice separately addressed.

This most humble and pathetick Litany
directed to the blessed Trinity, is generally
throughout the Liturgy placed before the
Lord's-prayer, as a proper introduction to it;
the Church hereby seeming to intimate two
things: first, as to the object of our worship,
that this prayer, and by consequence all our
prayers of which this ought to be the pattern,
is to be directed to the Trinity; and that by
the word, *Father*, in the preface of it, not

^b For in the *Greek Church* the same words, *Κύριε ἐλέησον*,
Lord have mercy upon us, were thrice repeated: but the
Latin Church, (which borrowed it from the *Greek*, as ap-
pears by their retaining still the *Greek* words in their Liturgy)
changed the second versicle into, *Χριστέ ἐλέησον*.

^c Upon this account let the clerks and people take heed
not to say a fourth time, *Lord have mercy upon us*, which is
in effect to make four Persons in the Trinity: which never-
theless they are sometimes apt to do, because they are used
to do so in the Litany; not considering that in that place
they are to repeat all the three versicles after the minister;
whereas here they are to say them alternately, by way of
response, not repetition: so that only the second versicle,
Christ have mercy upon us, comes to the peoples turn, the
first and last belonging to the Minister.

Serm. the first Person alone, but the other two are

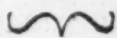
III.  equally included: For we pray not, saying, *the Father*, but *our Father*. The second thing intimated is, as to the manner of our worship; that we ought with all humility to approach his majesty, acknowledging that 'tis thro' his mercy we presume to call him *Father*: a name, which the ^d Jews never used in prayer, having *receiv'd the Spirit of bondage to fear*; whereas we Christians *have received at our baptism the spirit of adoption, whereby we cry, Abba, Father*. And for this reason the ^e *Catechumens* in the ancient church, tho' embracing the faith and taught therein, yet being unbaptized and so incapable to call God *Father*, were not allowed to be present at the Lord's-prayer, that prayer being then used only at the *Communion*-service, which began after the *Catechumens* were dismissed.

Rom. 8.
15.

^d *Nomen Dei Patris nemini proditum fuerat. Etiam qui de ipso interrogaverat Moses, aliud quidem nomen audierat. Nobis revelatum est in Filio. Tertullianus de Orat. Dom.*

^e *Missa Catechumenorum est ab introitu usque ad Offertorium: qua missa ab emittendo dicitur: quoniam quando sacerdos incipit consecrare Eucharistiam, Catechumeni foris de Ecclesia mittuntur: unde antiquitus perlecto Evangelio Diaconus supra pulpitem acclamare solebat, si quis Catechumenus adest, exeat foras. Dur. lib. 4. c. 1. According to that ancient order; Διακονῶν, ἐφ' ὑψηλῇ τινὶ ἀνελθὼν, κηρυξίτω μῆτις ἢ ἀπεχωρῶν. Diaconus, in excelsum locum ascendens, clamabat, ne quis Audientium, (sive Catechumenorum) sc. adsit. Constit. Apost. lib. 8. c. 5.*

But



But to proceed: as the Lord's-prayer is introduced, so is it followed by versicles and responsals; which no man ought to call or look upon as idle sentences, or the broken remains of ancient Liturgies, stuffed into ours only to preserve them from being lost: for they are preserved in the Scriptures themselves, one tittle whereof shall never fail; and were chosen out thence by the primitive Church, as the greatest helps and ornaments of her worship. Indeed the greatest part of them are taken out of the Psalms, that storehouse of primitive devotion: and for this reason the minister in reading them is ordered to *stand*, as at the reading of the Psalms. Not but in all alternate petitions, where the people are to bear a part, the standing up of the minister is most convenient as well as ancient; that the people may the better hear, and so keep their turns in making their answers with greater exactness and uniformity.

But as to these before us, it is not only their divine original in the Scriptures, nor their ancient use in the Church; but also their own genuine import and propriety, that chiefly justifies this their place in our Liturgy. For by a due attention we shall find, as Dr. *Comber* observes, that they answer to the several Collects, that are to follow; and are the
compen-

Serm. compendiums of them, or rather prefaces to

III. introduce them and to bring them on in succession. Thus, *O Lord, shew thy mercy upon us,* ^f *And, &c.* being a petition for mercy and salvation, answers generally to the Collect for the *Sunday*. *O Lord, save the King,* *And, &c.* answers to the Collect for the *King*, and in him for the *Royal Family*. *Endue thy ministers with righteousness, And, &c.* and, *O Lord save thy people, And, &c.* these answer to the Collect for the *Clergy and People*. *Give peace in our time, O Lord, Because, &c.* and, *O God, make clean our hearts within us, And, &c.* these answer respectively to the two standing Collects for the morning and evening, the former answers to the collects for *Peace*, the latter to the collects for *Grace*. And thus we shall find nothing in our Common-prayer superfluous or accidental, not the least sentence, but what

Psalm 85. 7.

Psalm 20. 9.
in the Septuagint.

Psalm 132. 9. and 28. 9.

1 Chron. 22. 9.

Psalm 51. 20. 11.

^f Note; That each versicle and answer being join'd by the conjunction, *And*, makes them both but the same petition continued. So is it, if the answer be join'd by the conjunction, *Because*, as here, "*because* none other fighteth for, &c. or if it be join'd by the relative, *Who*, as "the churching of women, "O Lord save this woman thy servant, *Who* putteth her trust, &c. In all these cases it is still the continuation of the same petition, tho' put into two sentences, and the former be pronounced by the minister, and the latter by the people.

hath

in the Common Prayer.

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hath both a proper signification and a just connexion. Serm.
III.

I confess, that the suiting of these scriptural sentences to the prayers following, could not be the intention of the compilers of our Service; because some of these prayers, (namely, that for the *King*, for the *Royal Family*, for the *Clergy and People*) were added afterwards at different times: so that to speak properly, these sentences were not designed as compendiums of their respective prayers, but rather the prayers were added as paraphrases on those sentences; and perhaps this might be in the view and intention of the composers of them. But however it came to pass, whether thro' accident or intention, still there is that natural harmony and correspondence between them: so that all parts of our Service hang together; all answer to each other.

Proceed we then to consider the COLLECTS themselves. It is not material to enquire into the original of the name, why they were called *Collects*, Whether it were with regard either,

First, To the congregation, these prayers being used in behalf of the people *collected* and gathered into a publick assembly: Or,

Secondly,

Serm.

III.

Secondly, To their matter, they being generally *collected* out of the Epistles and Gospels; or rather,

Thirdly, To their form, the minister in these *collecting* into one prayer the petitions of the people, which in the former part of the service were anciently divided between him and the people by versicles and responsals; for which reason God is desir'd in many of them to hear the petitions of the people.

But passing by these enquiries, let us consider chiefly their antiquity and their excellency.

First, As to their antiquity, which adds oftentimes a value to things that are utterly decayed, without any farther use or comeliness; now it must be alledged in favour of these, that they have been used in the *Western* Church, most of them above eleven hundred years, many of them long before. For almost all the Collects for the *Sundays*, and the principal and greater festivals, are found in the ² SACRAMENTARY of *Gregory the Great*.

In

² Concerning which work of his and his alterations therein, he thus justifies himself in his epistle to *John*, bishop of *Syracuse*. *Quod aliqui amici ejus, vel Græci, vel Latini, nescio, quasi sub zelo sanctæ Romanæ Ecclesiæ de meis dispositionibus*

In which office tho' he added some new Sermon. prayers, yet he declares, that in the general work he was rather a compiler than composer. In which compilement, to avoid the charge of novelty, for which he was ^h censured, he doubtless went back into the highest antiquity. He himself calls these Collects ⁱ ancient; and we have no reason to doubt, but that some of them might be derived from the original Liturgies of the first century; when upon the ceasing of the gift of prayer with all other supernatural gifts of the Spirit, the Church was obliged to compose and to use set forms of worship; whereof our Lord had left her a pattern in his own prayer, and wherein doubtless the Holy Ghost assisted her, *helping her infirmities*. However this is certain, that these prayers were collected, framed, and ordered by St. Gregory, that famous light and guide of the Church. Upon whose account alone they ought to be had in a peculiar esteem and veneration by Us above all


III.

positionibus^h murmurarent; in quo Græcorum consuetudinem secuti sumus, qui autⁱ veteres nostras reparavimus, aut novas & utiles constituimus. S. Greg. Reg. Ep. 64.

Durandus gives also this account of it. B. Gregorius *seclusis his quæ nimia & incongrua videbantur, rationabilia coadunavit: congrua multa nihilominus per se necessaria superaddens.* Lib. 4. cap. 15.

the

Serm. the *Western Churches*, since it was owing to

III.  ^k history, that he loved our nation, and had it many years in his heart to convert us in person; which he afterwards effected by the ministry of *Augustine, An. 597*. Wherefore he may claim the like regard from our Church, as *St. Paul* did from the *Corinthians*, *If I am not an apostle to others, yet doubtless I am to you*. Since then this renown'd bishop and saint, who taught us what to worship, taught us also how to worship; since he that planted our Church, left us our Liturgy, for the most part the very same prayers that we use at this day, we ought to esteem and preserve them as an everlasting memorial of their author; who, for the good deeds that he did to the Church of God and the offices thereof, is called GREAT unto this day. *But he is worthy, for whom we above all people should do this; since he loved our nation, and hath built us not a single synagogue, but a national Church.*

But to return to the *Collects* themselves, they are at the latest date as ancient, as this

^k Joh. Diacon. *vit. Gregor. lib. 1. c. 21.* & Bede *Eccles. Hist. l. 1. c. 23.* You may see the account at large in *Collier's Eccles. Hist. vol. 1. book 2.*

¹*English* Church, and have been since that period used in its worship. And having been sent up day by day not by us of this Church only, but by many saints of other nations, having been breath'd forth by many thousands, yea thousands of thousands of congregations, may not these be thought those *sweet odours*, Rev. 8. 3. which fill the golden censer of our great high-priest, and which he is said to offer before the golden altar? For what were these sweet odours? We are told that *they are the prayers of the saints*. Neither are they the less sweet, the less acceptable, because they are offered up day by day, the very same prayers that were offered up by our fathers. For thus the offering of the material incense, appointed for morning and evening, to which these spiritual offerings answer, was of the same composition, *tempered together* Exod 30. 35. *pure and holy*: the priest durst not add to, nor diminish from it, nor temper it with any mixture of his own. For in that case, as the

Serm.
III.

¹ Note; That *England* has been twice converted to christianity, the first time when possessed by the ancient *Britons*, in or near the first century; the second time, when possessed by the *Saxons*, who had driven the *Britons* into *Wales*, and had fix'd paganism again in *England*; till this mission of *Augustine*, who converting the *Saxons*, settled a Church here: and this may be more properly called the *English* Church, as the former the *British*.

Serm. perfume had been *strange incense*, so the Priest

III. himself had been cut off. Neither was the

Lord tired with the daily repetition of this offering: for it was to be a *perpetual incense before the Lord, throughout their generations.*

Exod. 30.
8.

But after all, if we will not pay a regard to their antiquity, yet we ought to their excellency: if we will not esteem them, because they were our fathers, yet let us do it for their own intrinsic goodness; which appears in their form, in their matter, and in their coherence.

First, In their form. The preface to each is addressed to God with regard to some such particular attribute, as is a ground both for the nature of the petition, and for our hopes of acceptance. Thus to instance in the standing Collects for the daily Service: when we pray for peace, we invoke God, as *the author of peace and lover of concord*: when for protection, as an *almighty and everlasting God*: when for the King, as *King of kings and Lord of lords*: when for the defence of the Church (that is, the whole congregation of people under their bishops and pastors) among and from all her enemies, a work of the greatest power, yea a standing miracle, we say, *Almighty God, who alone workest great marvels.* Thus in the rest we shall find these

prefaces

prefaces no improper repetitions, as our enemies object: they are not repetitions; for they generally vary with the matter of every prayer: neither are they improper; for they relate to and are of a piece with it.

But suppose, as in some few Collects, the divine attribute mentioned in the preface has no direct reference to the matter of the petition, yet it always serves to strengthen the faith of the petitioner. For instance, suppose it were God's goodness, as, *O most gracious God*; or his power, as, *O almighty God*: do not both these serve to strengthen our hopes of acceptance, whatever our petition be; God's goodness, by certifying that he is willing to help us; his power, by certifying that he is able to do it? And thus the preface to our Lord's-prayer relates not to the particular petitions contain'd in it, but rather to all prayer in general; intimating to us God's readiness to hear us, whatever we ask, because he is *our father*; and his ability to grant it us, because he *is in heaven*.

The Collects might indeed, by cutting off these introductory sentences, be cast into one long continued form after the model and^m request of the sectarists; and even then, in that

^m See *Savoy-conference*.

Serm. incoherent heap of different matters, far exceed the best extemporary performances, that were ever heard in their assemblies. But to us, who view them in their present beauty, these Collects without their prefaces would be even as bodies without their heads, devoid of all life as well as proportion. They would then truly be, what they are now most falsely said to be, a "dead letter. For these prefaces do give life to the petition, and to the faith of the petitioner; which laying hold on the attributes and promises therein recited, as warrants of acceptance, becomes lively and strong. Thus then these beginnings of our prayers are not unnecessary tautologies, but on the contrary carry in them usefulness and beauty.

But if we pass to the conclusions of them, these we must allow, and we willingly allow, to be repetitions: for they generally run in the same form, namely, *tho' Jesus Christ, our Lord*, or what amounts to the same, *tho' his merits and mediation*, or the like expressions. But is it criminal in our prayers, that all conclude in this form? No: this is done in obedience to the command of Christ himself? Is it criminal in them, that they conclude so soon? No: this is done in imitation of his pattern. For the prayer he left us is very short as well as comprehensive; and yet doubtless

John 14.
13.

in the Common Prayer. 85


less a perfect prayer or Collect, perfect no less in its manner or form, than in its matter or comprehension. And he hath moreover commanded us to *pray after this manner*, and *not to use vain repetitions*, as the ignorant heathen did, and as some no less ignorant Christians do at this day, *thinking that they shall be heard for their much speaking*. And as our Lord gave us commandment, so do we in our establish'd Liturgy.

Now our Lord in teaching and commanding us to pray in short forms, hath consulted our infirmities, as well as corrected our ignorance, in praying. For,

First, The spirit of devotion in the best of us is apt to flag, and our thoughts to fly off in wandrings, or to sink down in heaviness. Now these frequent closes are as pauses or stands for our devotion to rest itself: and the whole Congregation being often required to join therein, saying, *Amen*, they serve likewise as so many interrupters or monitors, to recall our wandrings and to awaken our drowsiness.

Secondly, In short forms as our devotion is relieved, and our attention awaken'd; so our memory is also consulted: which being generally short, and oftentimes confused, must of necessity forget many particular requests crowded

Serm. together in a long prayer. And how shall he,

III. *that occupieth the room of the forgetful, as*
 was said of the *unlearned, say Amen, since*
 1 Cor. 14. *he remembreth not what was said?* Whereas
 16. when any single request is offer'd up in a short
 Collect by itself, it being sealed with an *Amen*
 by all the people, it is then (as it were) ra-
 tify'd and transmitted safe to the throne of
 Grace.

Thirdly, farther the mind being thus dis-
 charged from the remembrance of what went
 before, can now attend with more strength
 and earnestness to the prayer that comes on.
 And as our attention is much stronger at the
 offering it up; so,

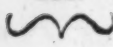
Lastly, is our assent at the close, when thus
 given to any single request apart, than it can
 possibly be, when it is enfeebled, divided, I
 might say, distracted among a multitude and
 diversity of particulars, heap'd up in one long
 tiresome supplication. And yet it is this as-
 sent of the will with the concurrence of the
 affections, that gives success, I had almost said
 being, to our prayers: it is this, that makes
 them properly prayers, that is, desires or re-
 quests. The understanding and judgment in-
 deed allow of and prepare them; these chuse
 out and appoint the sacrifice, *and put the*
wood in order; but 'tis the heart with the
 affec-

affections, that *puts the fire under*, and makes it an actual burnt-offering unto the Lord. Serm. III.

Upon all the fore-mention'd accounts we find, that all long prayers, however well composed, are weaken'd and injured in proportion to their length: and to us, who are used to the shorter forms of our Liturgy, it is no wonder that they appear spiritless, and unanimated; *neither is there any breath in them.* Whereas were the substance of them, (which must, unless fill'd with tautologies, consist of different matters) subdivided and cast into short prayers after the mould of our Collects; did the preface bearing the name of God, and the conclusion bearing the name of Christ, those living parts, come near and answer to each other; these would quicken the matter that comes between them, and would give it *life and breath and all things* belonging to a living, and because living, an acceptable sacrifice unto God.

And if these defects must attend a long prayer because of its length, how much more a long extemporary prayer, where to the length many other disadvantages are added? For in these the people must first attend to the words, then understand the sense, then judge of its lawfulness, after that assent with the

Serm. will, last of all offer it up with the affections.

III.  And what is more, all these actions, each of which require time, must be done at once, in an instant, and that every instant, or the hearers are left behind and distanc'd by the volubility of the teacher. So that if he be supernaturally assisted in praying, much more must his congregation be supernaturally assisted in accompanying him: if he has the gift of uttering prayer, they must have the several gifts of understanding, judging, approving, assenting, and requesting: and these actions, which by nature are slow and successive, must by that assistance be quicken'd and made instantaneous. And therefore in the Apostles days, when the gift of prayer, was poured out upon the Church, both he that prayed and they that heard, were filled with the Holy Ghost, or they were not edify'd. And the same supernatural and miraculous assistance must be as necessary now (as in those days) in extemporary prayer, if the people expect to edify or to be profited by it.

But in praying by the precomposed forms of our Common-prayer, which have been so often heard, understood, and approved of by us, our wills are wholly at liberty to accompany the minister in offering them up. For our attention is not now engaged to hear
them,

them, not our understanding to interpret them, nor our judgment to approve of them. All these things are done to our hand: and at the time of offering we have nothing to do, but only to offer them up *with all our heart, with all our mind, and with all our strength.* Wherefore let all the Sectarists know assuredly, that it is in the prayers of our Church, that we are enabled to *pray with the spirit*: why? because we are assured before-hand, that in these *we pray with the understanding also.*

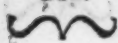
But to pass by this old argument, we are not now to shew the necessity of set forms, but the advantages of short ones, in the public worship: and in this respect the Collects of our Church do manifestly and greatly excel. Thus much for their form: let us consider,

Secondly, their matter; which will add no less to their commendation.

The Collects for the *Sundays* are generally framed and collected out of the subject matter of the *Epistles and Gospels*, to which they are prefixed; upon which account (as we remark'd) they seem partly to have been styled *Collects*: and generally they pray for grace to perform that particular duty, which in the Epistle and Gospel is either delivered in precept,

Serm. cept, or recommended by example. The

III.



Collects for the *Saints* days have the same relation to their correspondent Epistles and Gospels: they are formed out of them, and furnish us with a prayer for some particular grace, whereby the *Saints* were severally distinguished, or which their writings or actions point out to us.

But now if we take these Collects, as it were, out of our Liturgy, and consider them not in their relative, but in their own intrinsic goodness; they will be found in themselves so full of variety, so extended to all occasions, that there is no outward good, nor inward grace, nothing that is fitting or necessary either for the body or the soul, either for our selves or others, but may be pray'd for in some particular and very pertinent Collect of our Church. Only as in the Lord's prayer there is but one petition relating to the body, many relating to the soul; so it is in our Collects: those for grace or things spiritual abound; and those for things temporal are not wanting: as may be seen in the Table annexed.

For

| | | | |
|---|---|----------------------|------------------------|
| 1. The author of it, the H. Spirit, for | { | 1. Comfort. ——— | 1 Sund. aft. Ascension |
| | | 2. Illumination. ——— | Whitsunday. |
| | | 3. Direction. ——— | 19 after Trinity. |
| | | 4. Manifold gifts. | St. Barnabas. |

| | | | |
|---------------------|---|-----------------|--|
| 2. The means of it. | { | 1. Hearing. ——— | { St. Bartholomew,
St. Luke. |
| | | 2. Reading. ——— | 2 S. in Advent. |
| | | 3. Fasting. ——— | { 1 S. in Lent.
10 and 23 after Trin. |

For our selves, and that 1st, for our souls or things spiritual, that is, Grace; which may be considered with respect to

| | | | |
|--------------------|---|---|--|
| 3. The ends of it. | { | 1. To convert us from sin. | { 1 S. in Advent.
1 S. after Easter.
St. Andrew.
St. James.
St. Matthew. |
| | | 2. To obtain pardon for sin, and acceptance with God. | { 12, 21 and 24 aft. Trin.
Purification.
2 after Epiphany. |
| | | 3. To rescue us from temptation. | { 4 in Advent.
4 after Epiphany.
18 after Trinity.
5 after Easter. |
| | | 4. To enable us to do good. | { 1, 9, 11, 13, 17, 25 af-
ter Trinity.
Epiphany. |
| | | 5. To bring us to glory. | { 6 after Epiphany. |

| | | | |
|---------------------|---|-----------------------------------|---|
| 4. The kinds of it. | { | 1. Regeneration. ——— | Nativity of Christ. |
| | | 2. Charity. ——— | Quinquagesima. |
| | | 3. Mortification. ——— | { Circumcision.
Easter Even. |
| | | 4. Contrition. ——— | Ashwednesday. |
| | | 5. Sincerity. ——— | 3 after Easter. |
| | | 6. Love of God, and his Laws. ——— | { 4 after Easter.
6 and 14 after Trin. |
| | | 7. Heavenly desires. — | Ascension. |
| | | 8. Faith. { | 1. right. — Trinity Sunday. |
| | | 2. firm. — { | 7 after Trinity.
St. Thomas.
St. Mark. |
| | | 9. The imitation of { | 1. Christ. { 6 in Lent.
2 after Easter.
St. Stephen.
St. Paul.
St. Philip and James.
St. John Baptist.
All Sains.
Innocents. |
| 2. Saints. { | | | |

- 2^{dly}, For our bodies or things temporal, and that for
- 1. Safety by
 - 1. God's providence. { 2, 3, 4, and 20 aft. Trin.
 - 2. Guarding of Angels. { St. Michael.
 - 2. Deliverance from
 - 1. Enemies. ——— 3 in Lent.
 - 2. Judgments. { Sexagesima.
 - { Septuagesima.
 - { 4 in Lent.
 - 3. Support under Affliction. ——— 3 and 4 of Epiph.
 - 4. Defence from evil and supply of good. 8 and 15 aft. Trin.

- Or for others.
- 1. Without the Church.
 - { Jews, Turks, Infidels, and Hereticks. { 3 Collects of Good-Friday.
 - 2. Within the Church.
 - 1. For the Ministers, that they may be
 - { 1. fit. St. Matthias.
 - { 2. diligent. St. Peter.
 - { 3. successful. 3 Adv.
 - 2. For the People, that they may be kept in
 - { 1. Truth. { 2 first Collects of good Frid.
 - { St. John.
 - { 2. Unity. St. Sim. & Jud.
 - { 3. Peace. { 5, 6 and 12 aft. Trin.

Thus

Thus when they have been collected and digested into heads, they prove likewise a regular and copious treasury of private devotion. And the *Common-prayer-book* is well styled *the bestⁿ companion*, being doubtless superior to any other forms, that have or can be made for the closet, as well as the sanctuary.

Lastly, As these Collects are excellent in their form, and comprehensive in their matter ;

So thirdly, are they proper and even beautiful in their coherence.

For they are, as we observed, generally formed out of the Epistles and Gospels to which they belong, and to which they have been affixed many hundred years, at least from the days of *Gregory the Great*. And as they are mutually fitted to each other, so are they together excellently suited to the solemn seasons observed by the Church, as hereafter shall be shewn in their proper place. For the several Collects with their Epistles and Gospels have their proper place and course in our Liturgy, and, like the works of God, are *beautiful in their season*.

But as these Collects for the *Sundays*, which vary with the week, may be term'd moveable ; so there are some, which may be called

ⁿ A very useful book thus entitled, collected out of the Common-prayer-book.

Serm. Stationary, being standing parts in the morning and evening Service: concerning which, I shall only observe, and that briefly, their order and comprehension.

III.
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The first Collect is for ° peace, the other for P grace, (as they are there entitled and distinguished) the two great and comprehensive goods; the former containing all tempo-

° This Collect for peace, and the other for the evening, are taken word for word out of the *Sacramentary* of *Gregory*, and there is this difference between them: in that for the morning, we pray for outward peace, fittest for every man going forth unto his labour among men, that God would make all men, even *his enemies to be at peace with him*, or defend him from their assaults. In that for the evening, we pray for inward peace; that obtaining the testimony of a quiet conscience, each of us may say with *David*, *I will lay me down in peace*.

P In this Collect from these words, *safely brought us to the beginning of this day*, Bishop *Cosins* well observes, “ that this shews at what hour morning-prayer should regularly be said, at the first hour of the day, which is six a clock in the morning, (as is done in the Universities and Cathedral Churches) “ and not towards high-noonday, or afternoon, when the morning is past”. See the foremention’d notes printed at the end of *Nichols’s* comment.

Tho’ the evening Collect be entitled (not as this in the morning is for grace; but) *for aid against all perils*; yet it ought to be understood chiefly in a spiritual sense. *Lighten our darkness*, that is our inward darkness as well as outward, of our understanding as well as of the night. And therefore it is said *against all perils*, which may as well arise from our ghostly enemies, as from thieves and robbers.

Both these Collects for Grace are taken or rather framed out of the ancient *Greek* Liturgies, as Dr. *Nichols* shews.

ral

ral goods, such as are necessary for the body; the latter containing all spiritual goods, such as are necessary for the soul. And in this sense and latitude were they understood by the Compilers of our Liturgy; who therefore closed the morning and evening Service here, adding only the prayer of *Chrysostome* and the blessing. Otherwise how did they answer the words of the *Exhortation*, which was to ask those things that are necessary as well for the body as the soul? But herein they thought they did ask all those things sufficiently.*

Serm.
III.
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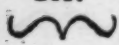
But

* " In quires and places where they sing, here followeth the *Anthem*: the Church thinking this the most proper place for it, where there is a sort of division in the Service. For the foregoing Collects respect our selves: those following respect others: the former are petitions; the following intercessions. An *Anthem* is supposed to come from *Antiphon*, ἀντίφωνον, i. e. vox reciproca, and to signify an hymn sung in parts or alternately: and in this sense the *invitatory* psalm is called an Anthem in the rubric before it, which is implied, by saying, that on Easter-day, *another* anthem is appointed.

And since the singing Psalms are only permitted in our Church, this seems the most proper place for singing a psalm, rather than after the second lesson: and thus I have known it practised in some parishes, and it were to be wished, it were done so in all, especially where they so far resemble Quires, as to have organs. 1st. Because Parish-Churches should, as much as possible, conform to the customs of the Cathedral Churches, which are as the mother Churches to all the parish-Churches within the Diocese, and should give the rule to them. 2^{dly}. Because after the second lesson there

Serm.

III.



But we are to consider the Liturgy as it now stands. As then the Collects are comprehensive, so are they well connected to the following prayers, which were afterwards added in the Service. For peace is the great and summary blessing to us as men, the subjects of Civil government; and grace is the same to us as Christians, the members of a spiritual society, that is, the Church. Now because the former blessing is conveyed to us by the wise government of our temporal rulers, there follows a prayer for the ^a king; and because the

is a proper hymn or psalm appointed, which is interrupted by a singing psalm coming in between. So that by singing it there, you break a positive order of the Church, which by appointing another hymn forbids it, and moreover you add hymn to hymn; whereas by singing it where the anthem is appointed, you conform to the appointment of the Church, and to the practice of cathedral-Churches; and moreover do honour to the singing psalms themselves, by making them as anthems, as they may not improperly be accounted, and to come in as such: for hereby you give them the same establishment as anthems, which, if sung elsewhere, is only by connivence; and if after the second lesson, by an irregular connivence.

^a These two prayers, viz. for the king and for the clergy, are both framed out of *Gregory's sacramentary*, being nearly the same verbatim: and were inserted by order of queen *Elizabeth*. But that for the royal family was inserted by order of king *James* the first, he being the first Protestant prince that was married and had children. And tho' all three were, till the last review, printed at the end of the Litany,

the latter is derived to us by the administration of our spiritual governors, there follows a prayer for the *Bishops* and *Clergy*, and charge committed to them. Serm. III.

After this we extend our ^{*}INTERCESSION to all nations on earth, that God's *name may be hallowed* among the heathen, where it is not yet known; and his *kingdom of grace may come*, where it is not yet preached. But more especially we pray for the holy catholick Church, that in it by the guidance and government of God's Spirt, his *will may be done on earth as it is in heaven*: and thus is this Collect visibly built

Litany, yet they were not part of it, as Dr. *Nichols* intimates; but were then read in the same place or manner, as they are now expressly appointed.

^{*} This Collect was added at the last review: for before our Church used no general intercession, but in the *Litany* and in the prayer for the Church militant, that is, on fasting-days, or at the communion, at which times these intercessions were most likely to prevail. However, upon the complaint of the *Dissenters*, who thought our Liturgy deficient for want of such a form of daily intercession (tho' they themselves observe no days but *Sundays*;) to satisfy all complaints, this prayer was added to supply the place of the Litany: and for this reason, is to be "used at such times, " when the Litany is not appointed to be said. And therefore bishop *Gunning*, the supposed author of it, in the College whereof he was head, suffered it not to be read in the afternoon, because the Litany was never read then, the place of which it was supposed to supply.

H

upon

Serm. upon the plan of our Lord's prayer. And I

III. must observe, that as in the creeds we acknowledge *one holy catholick Church*; so in our prayers we always count our own Church, as contained and embodied in it. Wherefore neither in this Intercession, nor in the *Litany*, nor in the prayer for the Church militant, is there any express mention of the Church of *England*, or of this Church as any ways distinct or separate from others: so great is her charity to all National Churches; and so great her duty to the Catholick Church, *the mother of them all*.

In this Intercession for all mankind, for all Christians in all wants, there is provided a clause, whereby any person may be prayed for in particular, if visited with any kind of affliction, especially if with bodily sickness, which is chiefly intended in this place: a gracious provision of our church, that so sick persons may not for want of her prayers perish like *Asha*; of whom it is recorded for our admonition, that *in his disease he sought not to the Lord, but to the physicians*. Not but the Church ought to be loved and admired for that form she hath provided "for visiting the sick at home, founded on that direction; *Is any sick among you? let him call for the Elders of the Church*, (that is, for the Presbyters

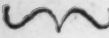
2 Chron.
16. 12.

James 5.
14, 15.

byters or Priests, for so the original word signifies;) *and let him pray over him: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.* Serm. III.

After this general Intercession, there follows likewise a general THANKSGIVING. For tho' in the psalms and hymns after the lessons, with the several doxologies interspersed, we have every where set forth God's most worthy praise; yet it seem'd meet also, in a distinct and appropriate form of thanksgiving, to render thanks for the great benefits we have received at his hands: which according to the first exhortation we therefore do, beginning with that original blessing, "our Creation, then "preservation attended with all these secondary benefits and "blessings of life; "but above all", because the greatest of all, "our redemption, attended with all "the means of grace and hopes of glory": thus ascending

^f Note, that the prayer inserted here, *O God, whose nature, &c.* is wrong placed, being appointed to come in just before the prayer for the *Parliament*: for there it is placed in the *sealed books* authorised 1662. But being thus inserted here by the error of the printer, it has continued in all the impressions since. It was placed in the second book of *Edw. 6.* just after the Collect, *in time of any common plague or sickness*: and therefore not first inserted in our Liturgy by order of King *James I.* as *Dr. Nichols* affirms.

Serm. gradually thro' the long scale of blessings received at God's hand, from temporal to spiritual,
 III.  from the first to the last, from our coming forth to our returning to him again.

And herein also is a clause provided, wherein particular persons, " who have been pray'd " for, may return thanks. What an honour is this, that the publick thanks of the Congregation should be offered up for mercies vouchsafed to any single member of it? An honour which none ought to hope or ask for, but those who have before sought the prayers of the Church; and yet a duty, which none that have had the prayers of the Church, should after recovery ever omit, like those ungrateful lepers, *who being cleansed, returned not to give glory to God.* And as our Lord then upbraided their ingratitude, *were there not ten cleansed? but where are the nine?* So among the many that have been recovered by the prayers of the Church, 'tis to be fear'd there are but few, that, " desire " to return praise^r.

Luke 17.
 17, 18.

Laſt

^r This Thankſgiving was alſo added at the laſt review, An. 1661. rather to ſatiſſy the *Difſenters*, than to ſupply any defect in our Service: which ſeem'd to have ſufficiently render'd thanks and praiſe in the pſalms, hymns, and doxologies: and therefore we find, that in the exhortation, " to " *render thanks for the great benefits we have received at his* " hands,

in the Common Prayer. 101

Last of all, our several petitions, which have been offered up in separate Collects, are now summ'd up and re-inforced in the prayer of *Chrysostome*: which we direct to the *Son*, relying on his gracious promises, that when two or three are gathered together in his name, he will grant their requests; but yet resigning our selves to his wisdom, to fulfil them as may be most expedient for us. Serm. III.

This prayer was composed by *Chrysostome*, that great Bishop and ornament of the *Greek Church*, in the Service of which it has been used now above thirteen hundred years. And I must observe, that whereas the prayers of our Liturgy are for the general taken out of the Service of the *Latin Church*, this prayer which sums up and inforces, which is the *epitome* of, and (as it were) seal to them all, is taken out of the Service of the *Greek Church*; that so our Church might in this most emphatical instance and manner testify her unity and communion with that likewise.

" hands, and to set forth his most worthy praise, are put together, as one duty; and that too to come on in the first place, before the duties of hearing and praying, which are but inferior to it: whereas the *Dissenters* put it last of all, viz. after the sermon. See the *Directory*.

Serm. After which the Church closeth her Service

III. with that Benedictory * prayer of St. *Paul*,
 with which he closed his Epistles, entreating
 that the grace of our Lord Jesus Christ, and
 the love of God the Father, and the fellowship
 of the Holy Ghost, may rest upon the Con-
 gregation. A form of blessing, which the
 holy Spirit seems by this repeated use of it to
 have delivered to the Church, to be used in-
 stead of that form, with which under the
 law the Priest dismissed the Congregation.
 For whereas the Jews worshipped one and the
 same God with us Christians, but they in the
 unity of the Godhead, we in the Trinity of
 Persons; so the form of blessing among them
 runs in the name of one God (*the Lord bless
 thee, &c.*) but this Christian blessing runs in
 the name of the three Persons, Father, Son,
 and Holy Ghost. And it has this excellency,
 that it not only expressly names the three
 Persons, but also shews the different operati-

Numb. 6.
 24.

* This form, as here used, is rather a prayer, than a blessing: for the minister pronounces it *kneeling*, as he does the other prayers, and includes himself saying, " be with *us* all. Whereas were it an authoritative act or form of blessing, he would pronounce it *standing*; and would, as from God and in the name of God, deliver it to the Congregation, not including himself saying, " be with *you* always.

It is also called a prayer in the Rubric before the *Occasional prayers*, &c. being the last of the *two final prayers*, as they are there termed.

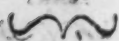
in the Common Prayer. 103

ons whereby each Person concurs in giving it to us ; intimating that it is derived from the love of God, as the impulsive cause ; obtained thro' the grace of our Lord *Jesus Christ*, as the meritorious cause ; and conveyed to us by the fellowship of the Holy Ghost, as the instrumental cause.

Serm.
III.

Thus we have attempted to set before you the several parts or offices of the Morning or first Service of our Church ; which upon this imperfect view appear so rational in themselves, so exact in their proportions, and so apt in their connexions ; that we may venture to affirm, that thus far our holy Mother doth *worship the Lord in the beauty of holiness.*





The Litany.

ET us now proceed in order to take
 a view of the LITANY: which, tho' it
 may seem to be embodied with the
 morning Service; yet is a distinct and separate Office in the intention of the Church, as is evident from the Rubric before it, which appoints it "to be sung or said after Morning-prayer". Besides, it is an Office of so different and peculiar a form, that it requires and deserves to be considered apart, and to be view'd in its own perfection. For it is so compleat a form of Christian worship, that it may in a manner be called a lesser Liturgy, and ought to be esteemed as the best of Offices of the best of Churches.

As to the signification of the word, *Litany*, the Church herself defines it in the Rubrick, where it is called "a *Supplication*"; which is spoken with regard not to the subject but manner of it, as being the most earnest kind of praying, expressed by way of beseeching or entreating; and it was anciently accompanied with Fasting: and thus our Litany

is

in the Common Prayer. 105

is appointed on *Wednesdays* and *Fridays*, the Serm. III.
 two ancient Fasting days kept by the Church, because the *bridegroom was then taken away*,
 being sold by *Judas* on *Wednesday*, and crucified on *Friday*. It is also called a "*general Supplication*", as comprehending the three kinds of petition summ'd up by the Apostle; 1 Tim. 2:1.
 1st. *Deprecation*, *δέησις*, that is, petition against evil. 2^{dly}. *Prayer*, *προσέχνη*, that is, petition for good. 3^{dly}. *Intercession*, *ἐνδιέξις*, that is petition for others.

There are several footsteps of Litanies to be traced out in the Old Testament, among which the most remarkable is that described in *Joel*. Where it was also accompanied with a solemn Fast, and the Priests were ordered to supplicate and to intercede for the house of *Israel*, now like to be devoured by a great army, saying, *spare thy people, O Lord, &c.* which form Joel 2. 17.
 of words or Litany they were to repeat, *weeping between the porch and the altar*. In conformity whereto our Church, retaining the same words in her Litany, hath ordered it to be said in the same place, even *between the porch and the altar*, which was anciently the "accustomed place, according to the

^a Injunction. 23. of Edw. 6. and 18. of Q. Eliz. *The Priests with others of the Quire shall kneel in the midst of the Church, and sing or say plainly and distinctly the Litany.*

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Serm. royal Injunctions still in force, and in which

III. it is accordingly sung in our Cathedral Churches to this day.

Now as this Jewish Litany was first formed upon a publick calamity, so those most remarkable ones recorded in the christian Church were framed upon some extraordinary judgments. The first of note was made by *Mamercus* Bishop of *Vienna* (*An. 460.*) upon the incurſion of wild beaſts; which is called the *leſſer Litany*: the ſecond was made by *Gregory the Great* (*An. 600.*) upon a peſtential diſeaſe; which is called the *greater* *Litany*: both ever ſince uſed in the *Latin* Church. Not but the Church hath uſed Litanies, or general ſupplications, from the ^x beginning, tho' perhaps not in ſo diſtinct and ample a form; and that as a ſtanding part of her Service, as never unſeaſonable for her, whoſe portion is affliction “ in this her militant eſtate here in earth.

As for our preſent Litany, it was formed chiefly out of the Litany of *Gregory*: ſo that it may boaſt of the ſame author and antiquity,

^w *Durandus* gives this account. *Lib. 9. c. 11.*

^x This appears from the Teſtimonies of *St. Auguſtine*, *St. Cyprian*, and *Tertullian*: and alſo from the Apoſtolical conſtitutions; wherein we have patterns and ſome expreſſions of *Gregory's* Litany. *Lib. 8. c. 10. and 13.*

as the Collects. For as he collected those, so he compiled this out of ancient Liturgies, improved with some additions of his own: in so much that his Litany is styled by a learned writer "the very quintessence of all former models". How excellent then is our Litany, which is extracted and reformed from and so the very quintessence of his?

As to the accustomed time for using it, tho' (as we said) it be on *Wednesdays* and *Fridays*, the Fasting days of the Church; yet it is also appointed on the Lord's-day, tho' a Festival; for these reasons: 1st. because then is the fullest assembly to join in this most important and general supplication: 2^{dly}. because no day ought to have a more solemn and compleat Service, than the Lord's-day, that leading Festival of the Church: 3^{dly}. because, as Bishop *Cosins* remarks, "these Litanies were wont in the ancient Church to be said at the celebration of the Lord's-supper, which our Church appoints on every Lords'-day: and thus in the Injunctions before-mention'd it is ordered, that "immediately before the time of Communion of the Sacrament, the Priests kneel, &c. and sing or say the Litany."

Serm.

III.

A Litany then being an earnest or vehement address to the throne of Grace, the earnestness or vehemence of our Litany is seen in all its parts or divisions, namely, in the *Invocation*, in the *Deprecations*, in the *Intercession*, and in the *Conclusion*.

First, In the *Invocation*: which is addressed (not as in the other prayers to God in general, but) to every Person in the Trinity separately, and then to all the three Persons jointly. By the separate invocation we are taught to acknowledge every Person by himself to be God and Lord; and by the joint Invocation to acknowledge also, that there are not three Gods nor three Lords. So that herein is contained a Creed or confession of faith; and not only so, but also a confession of sin: We say that we are miserable sinners. And as the first Confession of sin in our Liturgy, and that of faith in the *Apostle's Creed*, were repeated after the Minister by the whole Congregation; so likewise are these short forms of Invocation, wherein

² It is evident from this Invocation, that it is the practice as well as doctrine of the Church of England, "to worship one God in Trinity and Trinity in Unity. And therefore 'twould be of little service to the enemies of this doctrine, to have the *Athanasian Creed* struck out of our Liturgy, unless they could get this Invocation also erased out of our Litany.

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both those Confessions are united. But if these Serm. III.
 serve to express our faith and humility, how much more our importunity? Nothing in any Liturgy, ancient or modern, was ever framed more artful or more forcible than this Invocation. And tho' the *Pharisee*, who delights in long prayers, derides this repeated *ἐλέησον*, this short Litany of the *Publican*; yet whoso repeats it in the Temple with the same contrition and shame, *smiting on his breast and not lifting up so much as his eyes to heaven*, Luke 18: 13.
 shall doubtless *return to his house justified rather than the other*.

The same vehemence of devotion breaths likewise,

Secondly, In the * *Deprecations*, that is, petitions against evils, whether incident to the soul or body. Now these being many in number and differing in kind, are cast into small divisions or short heads of prayer, in extent resembling the Collects: which however are not concluded, as the Collects are by a bare assent, the people saying, *Amen*; but by an earnest supplication, the people crying, **Good Lord, deliver us.** Again, whereas

* Note, that in these *Deprecations*, the words REBEL-LION and SCHISM, were added at the last review, viz. after the *Restoration*, the foregoing miserable times having given too just an occasion for that addition.

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Serm. the Collects are concluded in general, thro'

III. *Jesus Christ our Lord*, or the like form; after these, all the particulars of his merit, all that he did, suffered, and obtained for us, ^a from the mystery of his holy incarnation, to his glorious ascension and sending the Holy Ghost, are summ'd up to strengthen and increase our faith. These are called by some *Obsecrations*: and being recited in order by the Minister, and enforced by that repeated cry of the people, *Good Lord, deliver us*; how do we in a manner *take heaven by force*^b?

The

^a Upon all these Bishop *Andrews* makes this remark.

1. his incarnation. 2. nativity. 3. circumcision. 4. baptism. 5. fasting. 6. temptation. 7. agony. 8. bloody sweat. 9. cross. 10. passion. 11. death. 12. burial: That by these twelve instances *God was manifested in the flesh*. But by the three following, viz. 1. his resurrection. 2. Ascension. 3. coming of the Holy Ghost; that *he was justified in the spirit*. 1 Tim. 3. 10.

^b Whereas in the Versicles and Responsals, what is said by the minister and answered by the people, is divided into two sentences, tho' perhaps both pressing the same petition; I observe, that in these the whole is but one sentence. What is said by the minister, for instance, *From all evil and mischief*, &c. would be imperfect and have no sense, did not the people go on and fill up the sentence, crying, *Good Lord, deliver us*. And therefore in these the people are not directed to *answer*, which is in effect to reply to something that is said: whereas nothing is said, till the sentence is fill'd up; nothing is affirmed or desired.

Hence there is an easy answer to that objection of the *Dissenters* against our Litany, that in these forms the minister

in the Common Prayer.

III

The same fire of devotion burns,

Serm.

Thirdly, In the *Intercessions*, that is, petitions made in behalf of others, whether against evil or for good, whether *deprecations* or *prayers*.

III.

Now these, being likewise cast into small portions, are not closed neither with an *Amen*, but by an earnest supplication, the people crying, *We beseech thee to hear us, good Lord*. This interchangeable way of worship, perform'd by turns between the minister and people, is of the same advantage to the worshippers in the Litany, as in the Psalms: it mutually relieves, and yet provokes and inflames the piety of the Congregation.

But with this grateful interchange there is kept up the most exact order. For in the Deprecations from evil, we proceed gradually from the evil of sin to the evil of punishment, from spiritual to temporal, from the greater to the less. In the Intercessions for good, we begin with the *holy Church universal*, then particularizing for the principal members of

prays not at all, but the people do it alone. Whereas what is said separately by both, does jointly make up but one and the same sentence: and if that sentence be a prayer, then doubtless they both equally pray. The people are so far from praying alone without the minister; that unless what he saith, be join'd to their additions, they pray not at all.

that

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Serm. that part of it, established among us; proceeding in order for the *King* and the *Royal Family*, for the orders and degrees of men in Church and State; first for the Spirituality, then for the Temporality; for all Bishops, Priests and Deacons; for the Lords of the Council, and all the Nobility and Magistrates, and lastly for all the people of this Realm. Then we pray for all kinds of good for all men, for the piety of the faithful, for the conversion of the deceived, for the confirmation of the weak, for the relief of the afflicted, for the preservation of the^c distressed, for the reconciliation of enemies, for the grant of plenty and things necessary for the body, and lastly for pardon of sins and the things necessary for the soul: or, as in our Lord's prayer, for our "daily bread, and for "forgiveness of our trespasses". Let those, who accuse our Publick prayers as too general in their forms, view this punctual and regular enumeration in our Litany of all evils that are hurtful to, or of all goods, that are ex-

^c Upon that petition, "that it may please thee to preserve "all that travel by land or by water, all women, &c. Bishop Andrews observes, that the Church puts all these persons together, as being entitled to a double privilege, viz. to be specify'd in the publick prayers, and to be exempted from fasting in Lent. See the notes before-cited.

pedient for the bodies or the souls of men, Serm. III.
 either for the Church in general, or for any
 of its members in particular, let them seek
 diligently thro' their own boasted performan-
 ces, whether extemporary or composed, let
 them search all their assemblies, *and consider
 diligently and see, if there be any such thing*
 in their worship, so full in its matter, so re-
 gular in its method, and solemn in its expres-
 sions, as our Litany, or *hath been heard any
 thing like it.* ^d But,

Fourthly, the conclusion is no less excel-
 lent than the beginning, winding up and en-
 forcing all with redoubled vehemency and
 flame of devotion. For how forcible must
 the supplications of the Church be, when the
 Priest repeating twice that Invocation, *O
 Lamb of God, that takest away the sins of*

^d Let it be here observed, that all these petitions, from
 the beginning of the Deprecations to the end of the Inter-
 cessions, are directed to the Son, the second Person in the
 Trinity, as the true and proper object of our worship;
 which appears from these expressions, *Spare thy people, whom
 thou hast redeemed with thy most precious blood; by thy holy
 incarnation, by thine agony, &c. Good Lord, deliver us.* And
 so likewise is, *We beseech thee to hear us, good Lord.* And so
 in the close, *Son of God, we beseech thee to hear us: O Christ
 hear us.* And then, as the Litany began with the Trinity,
 going on to the Son; so at the close, from the Son it returns
 to the Trinity again: saying, *Lord, have mercy, &c.*

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Serm. the world: the people subjoining as often

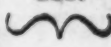
III. *Grant us thy peace; have mercy upon us:*
 then followed and quickned with the alternate
 repetition of that primitive Form, or lesser
 Litany, directed to the Trinity; Lord, have
 mercy upon us: Christ have mercy upon
 us: Lord, have mercy upon us: And then
 shutting up all in that ever-acceptable prayer
 of our Lord: how forcible, I say, how pier-
 cing must this united cry of the Congregation
 be? How must it come up unto God, like
 the cry of the *Israelites*, when *God heard*
their groaning, and had respect unto them?

Exod. 2.
24, 25.

The following prayers, which instead of
Amen, the people close respectively with a
 repeated supplication, that God would arise,
 help, and deliver them for his name's sake,
 and for his honour; together with the inter-
 posal of the *Doxology*, and the addition of
 the Versicles and Responsals unto the end; all
 these are indeed the language of a sorrowful
 and afflicted soul: but yet, whatever the rich
 and happy may imagine, never unsuitable
 for the lips of every member in every Con-
 gregation. For I would ask, what son of a-
 doption is there, that is not also in some sort or
 degree a son of affliction? What son of man
 is there, that hath not many enemies among
 the sons of men, besides his ghostly enemies?

And

in the Common Prayer. III 5

And since we are commanded by our Lord to *Serm.*
pray daily “not to be led into temptation, but *III.*
“to be delivered from all evil, which the 
craft and subtlety of the Devil or man
worketh against us; these prayers with the
following ejaculations are but an enlargement
or paraphrase upon those petitions in the
Lord's prayer. And therefore, as that is, so
may these, with the same propriety be used
by every man, tho' the happiest of men; and
upon every day, tho' the most prosperous of
our lives.

But if any Christian has no visible share of
afflictions, if God hath not “dealt with him
“after his sins; yet a due sense of them should
make him of a sorrowful, and of God's forbear-
ance should make him of a contrite heart. And
lastly, if he be at ease himself; yet he should
weep with them that weep, the poor, the naked,
and the miserable, which are far the greatest part
of the Church Militant. And such an one cannot
be a vital member of the body; who if any sin-
gle member suffer, much more if many members
suffer, suffers not, sympathises not, with them.

If it be asked, with what propriety can
that joyful hymn, *Gloria be to the Father,*
&c. be put in the midst of these sorrow-
ful supplications? I answer, thus did holy *Psal. 6. 8.*
David, in whose penitential Psalms are in- *and 21.*
25.

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Serm. interwoven many triumphant hymns. And

III. thus the Church, when calling to mind the noble works God did for her in the times of old, naturally breaks forth into thanksgiving, which was naturally quickens her faith, and doubles her importunity, in the following ejaculations. When the lamp of devotion is oppressed with sorrow and almost sunk, behold her out of gladness dropt into it causes it to burn again and to flame out the more vigorously.

If it be also asked, what need of that manifold repetition that is used, as in the foregoing, so particularly in the following Versicles and Responses? I answer, that this is the true voice, or rather cry, of the penitent heart sorrowful, exorted by misery, and extorting mercy. Which answer concerning repetitions in our Service, so often objected, I shall here once for all observe to be sufficient, from the success it gave to one of these very ejaculations, when first used by blind Bartimeus. For when he cried out, *Jesus, thou Son of David, have mercy on me*, and when

Note, that all these are taken out of Scripture, or are formed out of Scripture expressions. It is to be observed likewise, that they are all directed to one Son, the Lord Jesus Christ.

in the Common Prayer. 117

bid to hold his peace, he still *cry'd out a great* Sermon.
deal the more, Jesus, *thou Son of David,* III
have mercy on me; his cry was heard, and
his blindness cured. His repetition was made
no objection by our Saviour to his request:
but on the contrary, because he cry'd *the*
more a great deal, Jesus was prevailed upon
to stand still: and thus the poor man succeed-
ed, not because of his poverty, but because
of his importunity.

This whole Office is closed with a Collect,
wherein the foregoing petitions, which have
been alternate between the Priest and people,
are now gather'd and collected into one prayer,
and offered up by the Priest in behalf of the
people, they only saying *Amen.* For this
reason, *Let us pray,* is put before it only as
a mark of transiſion, as was before explained.
The subject of this Collect is to turn from
us, or to sanctify all our troubles and adverſi-
ties: and it is taken almost word for word
from the same ancient repository, as the Li-
tany is, namely, the *Sacramentary* of Gre-
gory: and whereas it was after his time cor-
rupted by inserting *the intercession of Saints,*
this was not only expunged by our REFORMERS;
but as an antidote to that corruption, they
added this sentence, *Grant that in all our*
I 3 troubles

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Serm. troubles we may put our whole trust and
 III. confidence in thy mercy^f.

Thus have we gone thro' the consideration of this excellent and peculiar Office of our Church: and upon the whole we may affirm, that as in the Liturgy in general we may be said to *worship the Lord in the beauty of holiness*; so in the Litany we worship him in the perfection of beauty.

^f Note, that the prayer of *Chrysostome*, tho' here placed, is not appropriated to the Litany; but is common both to it and the daily morning Service.

The *Dissenters* proposed at the *Savoy-Conference*, that the Litany might be altered and changed into one continued prayer, taking out all the supplications that belong to the people; whereof they exhibited a form: but both the proposal and the form were rejected. But what they could not get altered, they cease not to disparage: for 'tis with respect to our Litany chiefly, (which certainly throughout, but especially at the conclusion, contains the spirit, energy, and quintessence of devotion) that the *Dissenters* use against our Common-prayer those beggarly comparisons, calling it *cuts*, *shreds*, *porrige*, &c. The Litany in particular has been termed, a *Fardel of tautologies and battologies*, &c.



As



AS to the Prayers and Thanksgivings upon several Occasions, it will be necessary in this place to add a few words.

As private evils, that befall persons, whether in mind, body, or estate, are provided for in the general "Collect for all conditions of men; so these publick evils, which in like manner befall multitudes, are here prayed against in particular Collects. For what trouble of mind, sickness of body, adversity of fortune, are to private men; that " wars and " tumults are to the minds, " plague and sickness is to the bodies, " drought and rain, dearth " and famine, are to the estates of multitudes.

'Tis true: these evils are prayed against in the *Litany*: but there are these differences. 1st. In the *Litany* they are deprecated only on certain days, which ought to be done every day, whilst the occasion lasts. 2^{dly}. In the *Litany* they are only barely mention'd, and not enough insisted upon or distinguish'd from other evils, that are of a lesser size. 3^{dly}. In the *Litany* they are consider'd as absent and accidental; and we pray only to be deliver'd from them: but in these Collects they are

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Serm. considered as present and actually lying upon
 III. us; and we pray to be delivered *from under*
 them: In the Litany we pray for prevention;
 but in these for rescue.

Amos 4.
 7.

But tho' these are publick evils, yet being themselves of different extent, sometimes falling upon a province or county, sometimes upon a city, sometimes upon a smaller district or village; God *causing it to rain upon one city*; inasmuch that the one may pray for rain, whilst the other for fair weather: therefore these prayers are occasional, to be used by every county, city, or village, as their several necessities require. But when these evils are so great or so extended, as to become national, then it hath been the custom of our Church to appoint a day of publick humiliation, with fasting and a proper Service drawn up for the occasion. Thus there is no evil of any kind, whether personal or general; none of any extent, whether provincial or national; but our Church in proportion widens the *shield of her proper ministry, even prayer*, either to sustain or ward it off.

Wisd. 18.
 21.

The

Note, that only the two first Prayers, viz. for rain and for fair weather, were in the first Book of Edw. 6. and then placed at the end of the Communion-service. But in the

second

in the Common Prayer. J21

The Prayer appointed on *Ember-weeks*, Serm. tho' occasional, yet is not (like the former) III. accidental; but affixed to certain times of the year: which our Church hath^h appointed to be kept with fasting and prayer, "for those that are to be admitted into holy orders. And herein she follows the constant custom of the Catholick Church, and that seems derived from the original precedent of the Apostles themselves: who, upon that order of the Holy Ghost, saying, *Separate me Barnabas Acts 13. and Saul for the work, whereto I have called^{2, 3.} them; when they had fasted and prayed, laid their hands on them, and sent them away.* A custom of the highest importance to be continued for ever in the Church; to the end, that all those appointed to feed the

second Book of *Edw. 6.* these two with the three following, viz. in time of dearth, war, and plague, were all five inserted in the place, where they now stand. But their respective Thanksgivings were added by order of King *James* the first.

Note also, that the five foregoing Prayers are deprecations; whereas the three following, viz. for *Ember-weeks*, for the *Parliament*, for all conditions of men, are intercessions: these were added at the last Review, 1661.

^h Canon 31. *An. 1603.* decrees, that Deacons and Ministers be ordained or made, but only upon the Sundays immediately following the *Jejunia quatuor temporum*, commonly called *Ember-weeks*: which Decree is as old as *Gelasius*, who appointed the same about the year 500.

flock

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Serm. flock of *Christ*, may be true and lawful shep-

III. herds, having *enter'd in by the door*, I mean, the Apostolical way of Ordination, by prayer and laying on of hands of the Bishop; and not hirelings, *who climb up some other way*.

The other occasional Prayer "for the High-Court of Parliament, is of the like publick importance to the State, as the former is to the Church; and so both jointly to our Constitution: in which the Church and State are so united and link'd together by the fundamental laws of this Realm, that they cannot be divided without being destroyed: a maxim fully proved by the consultations of that memorable *Parliament* which overturned both, and which gave occasion to have this very prayer added here to our publick Intercessions after the *Restoration*.



The



The Communion,

O R

Second Service.

S in the Jewish worship there was a **Serm.**
A larger sacrifice appointed upon the **IV.**
Sabbaths and great Feasts; so is there **Numbers**
an additional Service appointed upon the **28, 29,**
Lord's-day, and the Festivals of our Church; **et.**
it being meet that these holy days, the chief
days of the Assembly, should be distinguish'd
in excellency from the class of ordinary days:
and that they should take in not only all the
foregoing Offices, that distinguish'd some days
of the week from others; but that they should
have some peculiar Service of their own,
whereby they themselves should be distin-
guish'd from them all. And such is the Se-
cond

Serm. cond Service, as it is sometimes called, and
 IV. not improperly, when there is no celebration
 of the Lord's Supper; tho' this is its true end
 and design, for which it was originally instituted,
 and from which it takes its more authentic name, the *Communion-Service*.

And as the Church gives it the name of the *Communion-Service*, so it orders it to be read at the *Communion-Table*: and thus by retaining the ancient place and name, as memorials of her primitive zeal, she testifies to all her Children, that there ought to be now in these days, as in the days of old, an holy Communion, whenever this Service is appointed, that is, on every Lord's-day and on every Holy-day, whether a Festival or Fast.

VI. 'Tis true: the Church obligeth all her members, that are *Confirmed* by the Bishop, "to Communicate at least three times in the year; but then she exhorts them to frequency in partaking of these holy and blessed Mysteries. For this allowance of partaking but thrice in the year is an act of mere indulgence, forced on her thro' the abounding of iniquity in these latter days: and it may be justly pleaded on her behalf in this case, as it was in behalf of *Moses* in the case of divorce: *that for the hardness of our hearts*

the

in the Common Prayer. 125

the church suffereth this; but from the beginning it was not so. Sermon. IV.

But let us proceed to consider the form of the Service itself. Now it seem'd good to the Church, that the celebration of this Sacrament which *Christ* himself ordained, should begin with the prayer which he himself taught: both being pledges of his love left to

It was an ancient custom in the Church, to be traced up as high as the third Century, to sing an Anthem in this place, called the *Introit*; because while this was singing, the Priest made his *Introit*; that is, entrance within the *Septum* or rail of the Altar: which *Introit* was usually a Psalm suited to the day or solemnity. And this custom was ordered in the first Book of *Edw. 6.* and tho' omitted in the Rubric of the second Book, yet it has been and is still continued down in our *Cathedral* Churches, and in Quires and places where they sing.

Now in many *Parish*-Churches, instead of this Anthem is commonly sung a Psalm; which is very proper, tho' the Minister should not go up to the *Communion*-Table; and rather the more so, when he doth not: because this interposal of a Psalm makes a separation and distinction between the two Services, which ought to be thus made by distance of time, when it cannot be done by difference of place. Not but in all *Parish*-Churches, (as well as in Quires,) where it can be done with convenience to the Congregation, this Service ought regularly to be said at the Lord's Table: a thing which Bishop *Brennidge*, that great Saint and ornament of our Church, and great admirer and promoter of our Liturgy, much desires and insists upon, as useful to remind People, that there ought at least to be a Sacrament, tho' there be not, on every Sunday and Holy-day.

Serm. his Church, for her daily use, and endless com-

IV. fort. The Lord's-prayer must be the most proper introduction to the Lord's-supper. And

^k St. *Jerome* affirms, that *Christ* taught it his Apostles to be said at the holy Communion; whence he and all the ancients do expound that petition, *Give us this day our daily bread*, of the body of *Christ*, that *bread of life*, which in those times was *daily* received. And our Church doth in her Catechism thus expound this petition, that therein we pray our heavenly Father "to send us all things that "be needful as well for our souls as bodies".

After this most proper beginning, there follows a prayer no less proper, for sanctification. For without purity of heart, or in the Psalmist's phrase, *washing our hands in innocency*, 'tis high presumption to go to his altar. The bread, that *Christ* gives us in the Sacrament, is his body: and concerning this spiritual bread, that objection of the Jews is very just, *how can Christ's disciples eat with unwashen hands?* Not but this prayer is here placed as a preparative likewise for the following recital of the Commandments. For as the people were by God's order *sanctify'd*

Exod. 19.
14.

^k Docuit Apostolos, ut quotidie in corporis illius sacrificio credentes audeant loqui, Pater noster, &c. Hieron. adversus Pelag. lib 3.

before

before the first publication of them ; so ought we to have pure hearts, before we be fit to hear them rehearsed. Serm.
IV.
~

After this preparation, the Priest “ turning “ to the People rehearses distinctly the ten “ Commandments”: the benefit whereof may be considered with a double respect ; 1st. with a particular regard to the holy Communion ; or, 2^{dly}. with a general regard to their standing and intrinsick use.

First, With regard to the Communion, this rehearsal of the Commandments, with the supplications of the People subjoined to each, is an excellent preparative for receiving those holy Mysteries : for it contains those penitential acts, which the Church requires, For in its Exhortation for the worthy participation of the Lord's Supper it thus directs. “ The “ way and means thereto is : first to examine your lives and conversations by the “ rule of God's commandments : and where- “ insoever ye shall perceive your selves to have “ offended, either by will, word, or deed, “ there to bewail your own sinfulness, and “ to confess your selves to Almighty God, “ with full purpose of amendment of life”. Now whilst each Commandment is reading, every Communicant ought by a secret recollection, at least of his grosser sins, to examine his

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Serm. his own conscience ; and being conscious
 IV. wherein he hath offended, (for alas ! who is
 there that liveth and sinneth not ?) he then
 may, “ bewail his own sinfulness, with the
 rest crying out, **Lord have mercy upon us ;**
 and also strengthen his “ purpose of amend-
 “ ment, adding, **And incline our hearts to**
keep this Law. The keeping of the Com-
 mandments is one of the three things, we did
 “ promise and vow in our Baptism” : and the
 hearing of them rehearsed distinctly to us must
 be of peculiar use, when we are going to re-
 new that vow in the Lord’s supper. Not but
 without this relative use of the Command-
 ments,

Secondly, The rehearsal of them, in the
 manner prescribed, is of general and standing
 advantage to Christians. For I would ask,
 what can be of greater advantage to them,
 than the familiar knowledge of those things,
 the performance whereof is the condition of
 salvation ? Now our Saviour hath said, if *thou*
wouldst enter into life, keep the Command-
ments. Moses, to enforce the keeping them,
 saith, *They shall be in thine heart : and thou*
shalt bind them for a sign upon thine hand,
and they shall be as frontlets between thine
eyes. Doubtless this recital of them in the
 hearing of the people has all these effects : for

Mat. 19.
17.

Deut. 6.
6, 8.

it

it regularly reprints them upon their memo- Serm. IV.
 ries, which otherwise would as regularly be
 worn out and effaced by the impressions of
 their weekly affairs. And the People them-
 selves being obliged “ after every Command-
 “ ment to ask God mercy for their transgres-
 “ sion thereof for the time past, and grace
 “ to keep the same for the time to come”,
 what do they at each rehearsal, but as by a
 new tie, *bind them for a sign upon their
 hands, and as frontlets between their
 eyes*¹?

¹ It is to be noted, that the Priest in rehearsing the Com-
 mandments, speaks as from God, and therefore is ordered,
 to “ turn himself to the People: whilst they receive them
 “ kneeling”, the posture of reverence and submission to what
 God commands, and of humiliation for the breach thereof.
 Bishop *Andrews* thus describes the manner of it, which
 doubtless he used himself, and which he enjoined in his Di-
 ocese. “ The Priest after the Collect, descends to the door
 “ of the *Septum* or rail, makes a low adoration towards
 “ the Altar: then turns to the People, and standing in the
 “ door, readeth the ten Commandments, as from God,
 “ whilst they lie prostrate quite to the end, as to God
 “ speaking.

This must be the custom of our Church in his time: for
 he could not thus describe the manner of the ancient Church,
 because the rehearsal of the Commandments was never
 appointed in any Church, ancient or modern, but only in
 the Church of *England*: So that this is an excellency pecu-
 liar to our Liturgy.

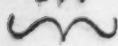
It was first appointed in the second Book of *Edw. 6.*

K

After

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Serm. . After the Commandments fitly follows, a

IV.  prayer for the *King*, he being *custos utriusque Tabulae*, the guardian of both Tables; so that he is not only the DEFENDER OF THE FAITH, but of the Law. But whatever men may annex to the Titles of Kings or Sovereign Princes, yet the defence of both is by God himself vested in their Office. And for this cause hath r Tim. II. 2. he commanded us to pray for them, *first of all*. And according to this command our Church hath placed these Collects for the *King*, being two for variety, *first of all*, almost in the beginning of this Office, even this highest Office of her whole worship, wherein all Intercessions are most available. For since in the holy Sacrament God giveth us his own Son, *how shall he not with him also freely give us all things?* And that this Intercession for the *King* may not fail thro' the indevotion of the People, the Priest calls upon them to join earnestly therein, by that Exhortation, *Let us pray.*

Then comes on "the Collect for the Day: of which having already spoken at large, I shall now consider, according to my promise, the relation which each Collect with its proper Epistle and Gospel do jointly bear, and how they are together fitted to the particular Sundays to which they are affixed, and all in
2 their

their course to the solemn anniversary Seasons
observed by the Church.

Serm.
IV.

Now there are three *Great* and leading Festivals, observed from the beginning by the Catholick Church, which are among the *Lesser*, as Princes among their Nobles. These for their greater solemnity have several days or weeks appointed to attend and, as it were, wait upon them in their Procession.

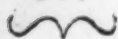
Thus the *Nativity* of *Christ*, our only Lord and Saviour, hath the four weeks of *Advent* appointed as its forerunners: and it may be said of these, as it was of *John Baptist*, with regard to *Christ's* coming; that they are as *messengers to prepare his way before him*.

Easter, the day of *Christ's* Resurrection, next in order and dignity to that of his *Nativity*, hath not only all *Lent* as a general preparative; but a whole week, called the *holy week*, as a peculiar attendance to go before it; and moreover two days set apart to follow after.

Whitsunday, the third great Festival, hath not indeed so great an attendance to go before it, only the Sunday after *Ascension*; yet it is honoured with two days set apart to follow in its train: neither could there be more; since the following days are set apart

Serm. for the solemnity of the Ember-week.

IV.



Now in all these preparatory seasons or intervals between these Feasts, the Epistles and Gospels with the Collects, which are generally taken out of them, are fitted to and point towards the great Festival that comes on.

For instance; those appointed for the four Sundays in *Advent* set forth the various comings of *Christ*; and are as the gradual dawning of the morn, before the rising of *the sun of righteousness*. From *Christmas* to *Epiphany* the Church sets forth *Christ's* humanity, that he is very man, “ of the substance of “ his mother born in the world”. Thus the Feast of *Circumcision* declares him not only to *be made of a woman*, but also *made under the Law*. But after *Epiphany* the Church manifests his divinity, that he is very God, “ of “ the substance of the Father, begotten before “ all worlds”. Thus in the first Sunday after *Epiphany*, the Gospel manifests his divinity, by his miraculous answers to the Jewish Doctors: in the second, by his turning water into wine: in the third, by his healing the Leper: in the fourth, by his stilling the winds and waves with his word.

From *Septuagesima* Sunday the Church looks forwards towards the great Festival of *Easter*. That Sunday with the two following
may

in the Common Prayer. 133

may be called the Lesser *Lent*, they being Serm.
preparative to that long solemn season, as that IV.
is to *Easter*. Now *Lent* being instituted and kept
in imitation of *Christ's* fasting forty days and
forty nights, from the beginning of it on *Ash-*
Wednesday, all the Epistles and Gospels with
their Collects appointed for the Sundays, have
one general aim, namely, to produce in us
repentance and death unto sin, tho' each Sun-
day for variety propounding different ways.
The 1st. exhorting to patience in afflictions:
the 2^d. to temperance and abstinence from all
uncleanness: the 3^d. to strictness of life and per-
severance: and so in the rest.

Having thus *crucified the whole body of sin*
in *Lent*, at *Easter* we are made partakers of
a joyful Resurrection: we are rais'd from the
death of sin to the life of righteousness.
Wherefore from *Easter* to *Pentecost* or *Whit-*
sunday the Epistles and Gospels run in a con-
trary tenor, tending to raise in us joy, hope,
newness of life, and the like. For the Church
having at *Easter* put off her sackcloth, the P^{sal.} 30.
penitential garb of *Lent*, is all this season re- 11.
presented in her Services, as girded with glad-
ness: which at last is compleated by the
coming of the Holy Ghost the Comforter, as
on the day of *Pentecost* or *Whitsunday*,

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Serm. And now the third Person in the Trinity,

IV. being also fully revealed to the world, together with the Father and the Son, from whom he proceedeth, the Sunday following is a Feast instituted in honour to all the three Persons the Feast of *Trinity*, which might be called the great *Epiphany*, being the manifestation of the Three Persons, as the other *Epiphany* is only of the Son.

Lastly, during that long interval from *Trinity* till *Advent*, the Epistles and Gospels have also but one general view and tendency, to raise in us the several fruits and gifts of the Spirit, and all holy and spiritual affections. So that all the services of this long course of Sundays may be considered as looking, either backwards with a grateful regard to the Feast of *Pentecost*, from which all those graces, that make our services acceptable, flow; or forwards with an awful regard to *Advent*, the time of our Lord's coming, for which those graces prepare us: either as testifying, that the Holy Ghost is come; or as fitting us by his aid against the coming of our Lord.

Thus then the Epistles and Gospels are not cast into our Liturgy at random, or as it should happen; but are placed every one in its order, being suited severally to their proper days, and all jointly to the seasons, which
come

in the Common Prayer. 135

come between and are govern'd by these cardinal or great Festivals. Sermon.
IV.

Tho' I have traced out to you this admirable order of our Church in so particular a view, yet it will be useful and edifying to present you also with that more general scheme, wherein that great Prelate, Bishop *Cosins*, hath excellently represented the wisdom of our Church. These are his words. " The Church
" hath not appointed Epistles and Gospels,
" but upon special relation to the time where-
" in they are read. And it is admirable to
" see, with what order and wisdom all things
" are disposed and brought in *tempore suo*,
" that they might be the more kindly for
" the putting us in mind of what we are a-
" bout, or what we have to do. The whole
" year is distinguished into two parts: the
" time of *Christ's* living among us here on
" Earth, which is the first; and our time of
" living here after his example, which is the
" second: for the first are all the Sundays
" appointed from *Advent* to *Trinity-Sunday*:
" for the rest are all the Sundays after *Tri-*
" *nity* to *Advent* again. (*Veteres distinxe-*
" *runt hac duo Tempora in tempus Domi-*
" *nicæ Dispensationis, & in tempus nostræ*
" *Peregrinationis.*) And because the first
" part is conversant about the life of *Christ*,

Serm. “ and the mysteries of his Divine Dispensation,

IV. “ therefore, beginning at *Advent* is the me-
 “ memory of his Incarnation celebrated, and af-
 “ ter that his Nativity, then his Circumcision,
 “ his Manifestation to the Gentiles, his Non-
 “ age, his Doctrine, his Miracles, his Passi-
 “ on, his Burial, his Resurrection, his Ascen-
 “ sion, his sending the Holy Ghost, all in a
 “ most absolute order: in all which we see
 “ the whole story and course of our Saviour,
 “ in manifesting himself, and his divine my-
 “ steries, to the world. So that the Gospels
 “ read through all this part of the year, have
 “ their chief end and purpose, to make us
 “ know and remember with grateful hearts,
 “ what excellent benefits God the Father
 “ hath communicated to us first by his Son,
 “ and then by the Holy Spirit, making us
 “ the heirs of heaven, that before were the
 “ sons of Hell: for which unspeakable good-
 “ ness, we do most fitly end this part of the
 “ year, with giving praise and glory to the
 “ whole blessed Trinity.

“ The second part, which contains all the
 “ Sundays after that, being for our guidance
 “ in the Peregrination that we have living in
 “ this world, hath for it such Gospels in or-
 “ der appointed, as may most easily and
 “ plainly instruct and lead us in the true paths

“ of Christianity ; that those which are Re-
“ generated by *Christ*, and initiated in his
“ Faith, may know what virtues to follow,
“ and what vices to eschew. Thus in the
“ first part, we are to learn the Mysteries of
“ the Christian Religion : in the second, we
“ are to practise that which is agreeable to
“ the same. For so it behoves us, not only
“ to know that we have no other foundation
“ of our Religion but *Christ Jesus*, born, cru-
“ cified, and risen for us ; but farther also to
“ build upon this foundation such a life as he
“ requires from us. And because the first
“ part ends with *Pentecost*, the giving us a
“ new Law in our hearts ; therefore the se-
“ cond is to begin with the practice of that
“ Law : that as the Children of *Israel* did
“ pass thro’ the Desert by the direction of
“ *Moses*, so we may pass thro’ this world by
“ the guidance of our Saviour, and overco-
“ ming at last our spiritual enemies, we may
“ come to our heavenly dwelling-place, and
“ there remain with him for ever.

Thus have we seen at large the wondrous
order and disposition of the Epistles and Gos-
pels appointed for the *Sundays*. As to those
belonging to the days of *Saints*, these are
chosen out and ordered, so as do honour in-
deed directly to those *Saints*, which they do
either

Serm. either by reciting their writings, or recording
 IV. their actions, or recommending their example.

But forasmuch as these days have no real glory of their own but what they derive from *Christ*, who is *glorified in his Saints*; therefore they do all ultimately respect, and some pay immediate honour to the great Festivals of our Lord. Thus the Days of ^m *St. Andrew* and *St. Thomas* come before and usher in our Lord's *Nativity*; of ⁿ *St. Stephen*, *St. John*, and *St. Innocents* immediately follow after.

^m *St. Andrew* is placed first in the order of *Saints*, because he was first called by *Christ*.

ⁿ *St. Stephen* seems to be placed first after Christmas-day, because he was the first Martyr: *St. John* next, because the Disciple whom *Jesus* loved, and so next him in affection. Then the *Innocents*, because their Martyrdom was the first consequent upon *Christ's* Birth or *Nativity*. Some give also this mystical reason both for their place and order; that *Martyrdom*, *Love*, and *Innocence* are first to be magnify'd, as wherein *Christ* is most glorified.

Because the *Saints* enter'd into joy thro' sufferings, therefore their Days are usher'd in with a *Vigil* and Fast on their *Eves*; partly to prepare us for the more solemn keeping of the day following; and partly to signify to us, that we too after a few days of mortification and sorrow shall pass into a joyful Eternity.

For this reason there is no *Vigil* on the *Eve* of *St. Michael*, because the Angels did not enter into joy thro' sufferings, but were placed there from their Creation. There is none likewise on the *Eves* of *St. Mark*, or of *St. Philip* and *St. Jacob*; because these fall between *Easter* and *Whitsuntide*, upon which joyful season all Fasts were forbidden.

And

in the Common Prayer. 139

And the rest are placed at regular distances, not crouding together, that they may not confound nor injure each other's lustre; but yet may all severally keep up and set off the glory of the Lord. These days are placed in our Calendar, as the Planets are in the firmament. For as those move round the Sun, borrowing their light from him, with which they enlighten the Earth; so these attend upon and receive their glory from the *Sun of righteousness*, which they cast round upon his Church. So then in the greater Festivals *Christ* is glorify'd in his Person directly; but on the lesser he is glorify'd in his *Saints* by reflexion.

Thus then there is a relation and mutual dependence in the whole system of the Epistles and Gospels "used throughout the year. Thus much as to the beauty of their order.

As to the excellency of their matter, those appointed for the Sundays contain the most choice and principal parts of the *New Testament*, as the *first* Lessons for the Sundays do those of the *Old*. Now as the ° Epistle was instituted to represent the Law preceding the Gospel,

° Note, that tho' some of the *Epistles* be taken out of the *Acts* and the *Old Testament*; yet they may be properly called *Epistles*, as taking their denomination from the greater part: This is a figure often used in Scripture itself. However to satisfy

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Serm. Gospel, and is therefore read first; so the

IV. matter of it is generally moral or preceptive.
 But the subject of the Gospel, which represents the whole Gospel or preaching of Christianity is both historical and preceptive, relating what *Christ* either did or taught.

And whereas the Law was but dark and full of terror in proportion to the comfortable light breaking forth in the Gospel, therefore it was an universal custom in the *Eastern Church*, as ^P St. *Jerome* affirms, “ at the reading of the Gospel to set up lights even at “ mid-day, not with design therefore, as he “ infers, to dispel the dark, but to give a testimony of rejoicing”. Besides this significant Ceremony, there have been two peculiar honours paid to the *Gospels*, which continue in our Church to this day.

The first is, that all the Congregation stand up at the reading of them, as being the word of the Master; whereas at the reading of the Epistles, they are indulged the posture of sitting, as being the words of the Servants.

satisfy the *Dissenters* even in this trifling objection, at the last Review there were added in the Rubrick these words, “ or portion of Scripture appointed for the Epistle.

P *Per totas Orientis Ecclesias quando legendum est Evangelium, accenduntur luminaria, jam sole rutilante: non utique ad fugandas tenebras, sed ad signum lætitiæ demonstrandum.*
Hieron. adv. Vigilant.

This

in the Common Prayer.

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This reverence the Catholick Church, throughout the *East* and *West*, hath always paid to the Son of God above all other Messengers. And our Church hath continued the practice of the same, as directed in her Rubric; so that this is not only recommended by ^a antiquity, but also enjoined by authority: A reverential custom, surely very meet to be kept up every where in honour to the Son of God, but especially in this Church and Nation; since no less is paid to our *King* himself, at the reading of whose Commissions the highest Court among us, even of our *Nobles*, stand up and uncover the head.

Secondly, The other honour paid to the *Gospel*, was, that after the naming of it, all the People standing up, said^r, *Glory be to thee O Lord*. This usage borrowed from ancient Liturgies our *Reformers* continued in **Ours*: and tho' afterwards discontinued in the

Serm.
IV.

^a Ὅταν ἀναγινωσκόμενον ᾖ τὸ εὐαγγέλιον, πάντες οἱ πρεσβύτεροι, ἔοι ἀξέκοντοι, ἔ παῖς ὁ λαὸς σιγήτωσαν μὲν πολλῆς ἡσυχίας. When the Gospel is read, let all Presbyters, Deacons, and all the People stand up with much silence. *Apost. Const. lib. 2. c. 57.*

^x Καὶ ἡνίκα τὸ δογματὶ ἀναγνώσεως ἀρχῇ, ἀθιῶς ἀναστάντες ἀφωπώντες· ΔΟΎΧΑ ΣΟΙ, ΚΥΡΙΕ. When he (*viz.* the *Deacon*) begins to read the Gospel, we straitway stand up, saying, *Glory be to thee, O Lord.* Chrysost. *de Circo.*

* It was in the first book of *Edw. VI.*

Rubrick,

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Serm. Rubrick, yet custom still continues the use of
 IV. it in most Cathedral and in many Parochial
 Churches: and the voice of Custom is in many
 cases the voice of Law.

The rehearſal of the NICENE Creed follows the Epistles and Gospels, as that of the *Apoſtle's* Creed followed the Leſſons; and this for the ſame reaſons, namely, becauſe as *Faith comes by hearing, ſo with the mouth the confeſſion of it is made unto ſalvation*. But beſides theſe general reaſons, the rehearſal of our Faith before the receiving the holy Communion is founded on higher ends. 1^{ſt}. It being meet that all ſhould firſt profeſs the ſame Faith, who partake of the ſame Myſteries, for ſurely if *no ſtranger, nor uncircumciſed perſon* could eat of the Paſſover, that typical Sacrament; much more no ſtranger to the chriſtian Faith, or unbeliever ſhould partake of the real Sacrament of the Lord's Supper. 2^{dly}. As the acknowledgment of the Articles of our Chriſtian Faith is part of the Vow made at our Baptiſm; ſo ought the ſame acknowledgment to be repeated at the Lord's Supper, wherein we renew that Vow.

It is not my buſineſs to conſider the ſubſtance of this Creed neither, nor to run thro' its Articles: wherefore I ſhall only here explain

Exod. 12.
 43, 48.

in the Common Prayer. 143

plain and recommend those two ancient Customs, of turning towards the Altar, and of bowing at the name of *Jesus*, when we make these Confessions of our Faith. Serm. IV.

As to the first, it was the custom of the ancient Church to turn to the Altar or *East*, not only at the Confessions of faith, but in all the publick prayers. And therefore * *Epiphanius*, speaking of the madness of the Impostor *Elzeus*, counts this as one instance of it among other things, that he forbad praying towards the *East*. Now this is the most honourable place in the house of God, and is therefore separated from the lower and inferior part of the Church, answering to the Holy of Holies in the Jewish Tabernacle, which was severed by a Veil from the Sanctuary: and the holy Table or Altar in the one answers to the Mercy-seat in the other. As then the † Jews worshipp'd *lifting up their hands towards the Mercy-seat*, and even the Cherubims were formed with their faces looking towards it: so the Primitive Christians did in their worship look towards the Altar, of which the Mercy-seat was a Type. And therefore the Altar was usually called the Ta-

* *Epip. L. Her. 19. c. 19.*

† See *Thorndyke* of Religious Assemblies, and *Sparrow's* Ration.

bernacle

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Serm. bernacle of God's glory, his chair of State ;

IV. the throne of God, the type of Heaven, Heaven itself: for these reasons did they always in praying look towards it. But in rehearsing our Creeds this custom is still more proper and significant ; for we are appointed to perform it *standing*, by this posture declaring our resolution to stand by (or defend) that Faith, which we have professed: so that at these times we resemble not so much an Assembly, as an Army: As then in every well-marshalled Army all look and move one way, so should we always do in a regular Assembly ; but especially at the Confessions of Faith, all "*Christ's* faithful Soldiers should shew, that they hold the unity of Faith by this uniformity of gesture.

Isa. 45.

23.

Phil. 2. 9.

vi.

The other usage, of bowing at the name of *Jesus*, seems founded on that Scripture, where 'tis declared ; that God *bath given him a name which is above every name: that at the name of Jesus every knee should bow, and every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.* Now tho' the Rubric be silent herein, yet the *Canon* of our Church thus enjoins: " that when in time of divine Service the " Lord *Jesus* shall be mention'd, due and " lowly Reverence shall be done by all persons

in the Common Prayer. 145

“ sons present, as hath been ^f accustomed; Sermon.
 “ testifying by this outward Ceremony and IV.
 “ gesture their due acknowledgment that the
 “ Lord *Jesus Christ*, the true and only Son of
 “ God, is the only Saviour of the world, in
 “ whom alone all the mercies, graces, and
 “ promises of God to mankind, for this life
 “ and the life to come, are fully and wholly
 “ comprised. Cant. 18. 1603.

Now if such Reverence be due to that great and ever-blessed name when it is mention'd in the *Lesson* or *Sermon*, how much more in the *Creeds*, when we mention it with our own lips, making confession of our Faith in it, adding the very reason given in the *Canon*, that we believe in him, as the **only Son, or only begotten Son of God** † and when too we

† Which is thus explained by the *Injunctions* of Q. *Elizabeth*. Whensoever the name of *Jesus* shall be in any Lesson or Sermon, or otherwise in the Church pronounced, that due reverence be made by all persons, young and old, with lowliness of courtesie, and uncovering the heads of the man kind, thereunto doth necessarily belong, and hath heretofore been accustomed. *Injunct.* 52. 1559.

Bishop *Cosins* saith, this should be done principally at reading the Gospel: because then also we *stand* up in honour to *Christ* and his Gospel.

This custom is very useful against the *Arians* and other enemies of our Lord's Divinity; and therefore never more strictly to be kept up than in these days, wherein those enemies abound.

L

do

Serm. do this *standing*, which is the proper posture
 IV. for doing reverence?

After the Creed the SERMON is appointed. Now as to the Preaching used in the Church of *England*, if we consider either the excellency or frequency of it, we may justly affirm, that if any Church under heaven *hath wherewithal to glory on this behalf*, our Church *hath much more*.

As to the excellency of it, this praise has been long yielded to our Clergy both at home and from abroad, by the universal voice both of *Protestants* and *Papists*. And the reason of it is apparent: for no Nation under heaven hath such Seminaries of Learning in all kinds, as this Nation hath, or any thing like them; I mean, our two renowned UNIVERSITIES. And if ever the enemy would come up against our Church, this City of our *Sion*, to take and to destroy her, that policy of *Holofernes* against *Bethulia* will be most effectual, to seize upon *these fountains of her waters*.

And as to the frequency or plenty of the word preached, which continually flows from these fountains, this provision of our Church, which appoints a Sermon once on the Lord's-day, must appear sufficient, yea abundant; if we look back to the scarcity of it in the days of the *Reformation*, when the provision

provision of a Sermon was but ^c quarterly; Serm. and for many years after but ^u monthly. IV.

Wherefore this present provision of our Church, in appointing one Sermon on the Sundays, ought to be accepted with all thankfulness. And in truth a greater plenty than this turns not to our nourishment, but only creates in us a waste and a wantonness: that appetite in many after a multitude of Sermons is no other, than that of the *Israelites*, when not content with the regular provision of the daily Manna, *they required meat for their lusts*. Far be it from me, that I should discourage or straiten the Ordinance of Preaching: but God forbid, that the enlarging of that should ever straiten the Ordinances of divine worship, or be esteemed before them; God forbid, that ever in the Church of *England* the Sermon, how excellent soever, should be valued before the Service, which is incomparable. For to what end do we come to the house of Prayer? Is it to adore God, or to admire men? Is it to praise him for the excellency of his great-

^c That all Parsons and Vicars shall make or cause to be made in their Churches one Sermon every quarter of the year. Injunct. Edw. 6. 1547.

^u That the Parsons shall preach in their Churches one Sermon every month of the year, &c. Injunct. Q. Eliz. 1559.

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Serm. nels, or them for the excellency of their talents? Should this plenteous provision of preaching be ever again exalted and abused to the neglecting, despising and disparaging of our publick worship, as it was before the great Rebellion, it might well provoke God to take it again from us; and instead thereof to feed our lusts with preaching, as he did the *Israelites* with quails, till it *came out of their nostrils, and became loathsome unto them.* It was a remarkable saying so founded on the judgments of God, that a preaching Church cannot stand: and it is also founded on the judgments of God, that a Church, which places its religion in preaching, shall never stand.

Numb.
20.

After the *Sermon* the Congregation, tho' there be no Communion, yet is not dismissed without prayers and the Blessing.

The Prayer for the CHURCH MILITANT contains in it *supplications, prayers, and intercessions, and giving thanks for all men, for Kings, and all in authority,* as the Apostle directs. Which expression of our universal Charity is highly necessary, when there is a Celebration of the Lord's Supper: but when there is none; yet being a general Intercession, it is necessary to fill up and compleat the *Second Service*, which is a distinct Service,

in the Common Prayer. 149

vice, and in the first Institution was perform-
ed at different times^w. Serm. IV.

Last of all comes the *BLESSING to be given
“ by the *Priest*, or *Bishop*, if present”. This
was so highly esteemed in the Primitive times,
that none durst go out of the Church till they
had received it, as was enjoined by several
Councils. And when they received it,
they did it kneeling or bowing down their
heads. And this was done in imitation of
the Jewish manner, which is thus described.
*When the Service was finished, the High-
priest lifted up his hands over the Congrega-
tion to give the blessing of the Lord with his
lips; and they bowed themselves to worship
the Lord, that they might receive the bles-
sing from the Lord the Most-high.* Thus did
the *Jews*: for they considered it as the bles-
sing not of man, but of God. They had in-
deed his express promise for it, when given
in the publick worship. *And the Lord spake
unto Moses, saying, Speak to Aaron and his
Sons, saying, On this wise shall ye bless the
Children of Israel: The * Lord bless thee,*

Ecclus.
50. 21.

Numb. 6.
22, 23.

L 3 and

^w This Prayer is an abstract of the *Litany*, and is the same
in substance as to the chief materials, tho’ contracted into a
Collect; which in ancient Liturgies was called *Συναπτή Κα-
θολική*, or *Catholick Collect*.

* Note that the Form of this Christian Blessing runs in
the

150 *The Beauty of Holiness*

Serm. and so on: *and they shall put my name upon
IV. the Children of Israel, and I will bless them.*

~~~~~ The same authority to bless, yea and greater authority than this, seems to be given to the Ministers of the Gospel. *For into whatever house they shall enter, and shall say, Peace be to this house; if the Son of Peace be there; that is, according to interpretation, if He that dwells there, do not hinder it by his wickedness or reject it thro' unbelief, then their peace shall be upon him.* If not, if he be not capable nor worthy of their Blessing, *it shall turn to them again.* And if this virtue be annexed to the Blessing of the Bishop or Priest, so as to go and come with it, when bestowed upon a private house; how much more when dispensed in the house of God, in his name and by his command, over the holy Congregation. As many of them doubtless as are sons of peace, as are capable and desirous thereof, upon them shall the Blessing

Luke 10.  
6.

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the name of three Persons, Father, Son, and Holy Ghost, into which we are baptized: and therefore seemingly most proper for the use of the Christian Church: however the *Calvinists* chuse to make use of the *Jewish* Form.

Note also, that the *Rubric* orders this Blessing to be given by the *Priest or Bishop*: and therefore it ought not to be pronounced by a *Deacon*; much less by the People: and therefore their repeating it after the Priest, is not only a token of gross ignorance, but an unjust usurpation upon the Priestly Office.

of

*in the Common Prayer.* 151

of the Minister rest: but from them that are not, that either neglect or reject it, *his Blessing shall turn to him again.* Sermon. IV.

I have now gone through the design I proposed: a work, if less entertaining, yet I hope the more edifying: a work, I am sure, at no time unserviceable, in these times not unseasonable. We behold then our publick Service from one end to the other, from the Exhortation to the Blessing: and tho' it be laid out in so narrow and imperfect a delineation, yet upon the whole we may well close with that exclamation of the Prophet concerning *Sion, how great is its goodness, and how great is its beauty!*

And I ought not to omit that memorable Testimony, worthy not only to be fixed upon Record, but to be *engraven upon the horns of the Altar*, which was given our Common-prayer by the *King and Parliament* in that ACT, which established the use of it. That it was BY THE AID OF THE HOLY GHOST, *with uniform Agreement concluded and set forth, &c.* May it ever enjoy the same Testimony from their Successors; and may they ever support, strengthen and invigorate those Laws, which have been placed as a fence about it; that no persons whatsoever presume

# 152 *The Beauty of Holiness*

Serm. under the highest y Penalties to preach, de-  
 IV. clare, or speak any thing in derogation, de-  
 praving, or despising of the said Book, or any  
 thing therein contained, or any part thereof.

I shall now make some general Observations upon our Liturgy: And,

*First*, From the perfection of it I observe, that the *Form of bidding prayer* is not itself a prayer, nor could be such in the intention of the Church: For,

1<sup>st</sup>. Such a Prayer in the Pulpit is wholly superfluous. For the Common-prayer is perfect in its extent: therein we have already pray'd for all things necessary for the soul and body. What need therefore of this addition, where there is no defect? This prayer then of the Minister, be it ever so excellent, can be but repetition; this supply can be but superfluity. But alas!

2<sup>dly</sup>. It must be far inferior also to the Common-prayer. For this is perfect in its form, as well as extent: as therein we pray for all things, so we pray for them in the best manner; even (as we have seen) *in the beauty of holiness*. And whatever some ignorant and conceited people may imagine, yet God forbid that any Minister of our Church should be either so conceited or ignorant, as to bring

*in the Common Prayer.* 153

his own composures into comparison with the prayers of the Church: which let such know, (if such there be) the finer they are, are the more improper; and the more delicate, still the more nauseous. Serm. IV.

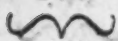
As this Pulpit-prayer would be but an inferior and superfluous addition to our Service; so the Church, which does nothing in vain, design'd it to be, not a prayer, but a direction or exhortation to the People; "telling them before-hand, what they are at that time more especially to pray for in the "Lord's-prayer", as the judicious *Sparrow* explains it.

Now the very form of it declares thus much: for were it a prayer, it would be addressed to God; whereas it is directed to the People. Thus it begins: "*Ye shall pray for Christ's holy Catholick, &c*". and so runs all along; "*ye shall also pray, &c*". and in the body of it the Minister saith, "*and here- in I require you most especially to pray for the King's most excellent Majesty*", without doubt speaking to the People, not to God. Then he recites all the King's Titles at length, which were it a prayer would be neither necessary nor proper: otherwise the Church had doubtless inserted them in all, at least in some one of, the prayers for the King.

Lastly,

Serm.

IV.



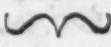
Lastly, As the Form itself, so the posture of the Minister in delivering it, which is standing, shews it to be an Exhortation; which would be \* kneeling, were it a Prayer: And therefore when he hath in this Exhortation recited the several heads of prayer, for which the people are to join with him summarily in the Lord's-prayer, he then together with the People kneeleth down, and prayeth, saying the Lord's-prayer, wherein the People ought to accompany him.

But farther, if this Form of bidding prayer were changed into an actual Prayer, it would be the very same in substance as the prayer for the Church Militant: and if it were drawn up, *as briefly as conveniently may be*, it would be nearly the same in the expressions. If then this be used before the Sermon, the other coming after it, would be but repetition. But alas! these prayers as they break thro' the intention of the Church, so commonly go beyond the extent of her directions. For they are so far from being drawn up, *as briefly as conveniently may be*, that I do affirm, that they

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\* I grant, as some object, that the Minister may stand as well as kneel, in prayer: but then he never does both, or changes his posture, in the same prayer; which he does in the present case, if the whole be a prayer. Note, tho' the Title be, *a form of prayer*; yet a Title cannot over-rule the sense, much less alter the letter of a Canon, any more than of a Statute.

*in the Common Prayer.* 155

generally equal in length all the prayers of Serm.  
the foregoing Service (exclusive of the Litany) IV.  
put together. 

This Prayer of the Minister before the Sermon, be it of what sort or size it will, is not only contrary to the intention of the Church, but also to the Law of the Land: which in the same \* *Statute*, wherein it establishes the Book of Common-prayer, Enacts, “ *that if*  
“ *any Minister whatsoever shall use any o-*  
“ *ther open prayer, than is mention'd and*  
“ *set forth in the said book*”, he shall be subject to deprivation and imprisonment. “ *By open*  
“ *prayer is meant, saith the Act, that prayer*  
“ *which others are to come unto and hear in*  
“ *common Churches and private Chapels.*”

Now these Constitutions and Laws were founded on the highest reasons. For when before the great Rebellion men began to transgress those bounds, changing this Form of bidding prayer into an actual prayer, and therein venting their own enthusiastical effusions, they quickly brought the Common-prayer into contempt, and thereby the Church and State into ruin. *Behold then what a great fire a little matter kindleth.* The abuse of this *Canon*, as inconsiderable as it may seem to some, was one main cause

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\* Prim. Eliz.

and

# 156 *The Beauty of Holiness*

**Serm.** and engine, that brought on the Rebellion;  
**IV.** those wicked Ministers making the Pulpit the  
 trumpet of sedition more by this Licence of  
 praying in it, than of preaching from it.

Since then this private prayer of the Minister before the *Sermon* is an innovation, contrary to the intention of the Church and Law of the Land: since it must be in itself wholly superfluous and far inferior to the Common-prayer; and since in its consequences it tends directly to the *derogation*, and *despising*, if not *depraving* of it; and hath once proved actually destructive to it, and thereby to our Church itself; we hope that the Friends both of our Church and Liturgy will approve the resolution of those, who, pursuant to the late INJUNCTIONS, chuse rather to return to the former usage, enacted by authority; than to go on in an error, crept in only by connivance.

*Secondly*, I observe in favour of our Liturgy, that it sets a firm guard to the Doctrine of the ever-blessed Trinity, and fences it in on every side.

The frequent rehearsals of the Doxology are so many witnesses to it. The several Creeds rehearsed at their appointed times, the *Apostle's* daily, the *Nicene* weekly, the *Athanasian* monthly, are placed (as it were) at  
 several

*in the Common Prayer.* 157

several Stations to guard it. The Invocations Serm.  
in the Litany, addressed to each Person sepa- IV.  
rately, and then to all jointly, tho' an acci-  
dental, are an immoveable defence to it. The  
Feast of *Trinity* is the appointed Anniversary,  
fixed in our Calendar, not only to be a guard,  
but to give glory to it. And as if all this  
care were not enough, as none can be too  
much, I cannot but remark, that on the three  
great Festivals and their *Octaves*, *Christmas*,  
*Easter*, and *Whitsuntide*, the Collects at the  
conclusion give equal glory to the three Per-  
sons, running thus, *tho' Jesus Christ our*  
*Lord, who liveth and reigneth with thee*  
*and the same Spirit, or in the unity of the*  
*same Spirit, ever one God, world with-*  
*out end.* And lest the conclusions in the  
other Collects generally running in the name  
of *Jesus Christ our Lord*, should imply  
any inferiority in the Son as touching his  
Godhead, and so not the proper object of  
worship with the Father, there is one standing  
Collect in the Morning and Evening Service,  
that is directed to the <sup>2</sup> Son; and that it may  
be the more remarkable, it is that prayer,

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<sup>2</sup> Which appears from this expression, *gathered together in thy name*: and therefore it concludes not, as the other Collects, in the name of *Jesus*, because directed to him.

which

# 158 *The Beauty of Holiness*

Serm. which fumms up and reinforces all the rest, I  
 IV. mean, the prayer of *Chrysostome*.

Thus is our Liturgy a faithful guardian of this fundamental Article of the Christian Religion, upon which all our Orthodoxy in the lesser points depends, and from the corruption of which all Heterodoxy, Scepticism, and Error, naturally spring. Hence it was a general Observation to the eternal renown of our Liturgy, that when it was swept away in the torrent of the Rebellion, many damnable Doctrines, strange Heresies, and strange Sects, new species and spawns of Religions grew up and covered the Land. When this with the Priesthood was driven out of the Sanctuary, it came to pass, that *the Cormorant and Bittern possessed it, the Owl also and the Raven dwelt in it; there the Vulturs also were gathered, every one with his mate.*

Thirdly, I observe in behalf of our Liturgy, that as it promotes Orthodoxy in us, as Christians; so doth it Loyalty in us, as Subjects: a Duty, which our Church binds upon our Consciences in her *Articles, Homilies, and Constitutions*; but in her Liturgy puts into our mouths, and confirms and sanctifies by prayer. This she doth in every division of her Service. First in that ejaculation, *O Lord, save the King*: then in a full distinct prayer for the

the

*in the Common Prayer.* 159

the *King*, another for the *Royal Family*, both together exceeding in length even the intercessional prayer "for all conditions of men":

Serm. IV.

In the Litany are three distinct petitions for the *King*, and one for the *Royal Family*: In the Communion-Service, which consists but of few prayers, there are two provided for the *King*: and lastly, in the prayer for the Church Militant, there is again an express intercession for him: Thus in the daily Service there is a double, but on the Sundays and Holidays there is a fourfold supplication for him. And that excellent King and Martyr, who dy'd for and with this excellent Church, was so sensible of her abundant Loyalty testify'd in her publick worship, that he thus declares in that memorable observation of his, "one of the greatest faults some men found with the Common-prayer-book, was this, that it taught them to pray so oft for him\*."

Yet it teaches and obliges her members to pray as oft for every one, that sitteth on this Throne. And after all shall the imputation of disloyalty be ever charged upon the Church? Is this the return to her repeated supplications? Nay, shall her Loyalty be thought inferior to, or even compared with

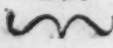
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\* *Exon. Brev. c. 16.*

that

## 160 *The Beauty of Holiness*

Serm. that of the Sectarists; who, whatever they do in

IV.  their prayers, yet in their principles disown the King to be *supreme head* of the Church; nay, who disown the King's Supremacy, not only as we hold, in opposition to the *Pope*, but also his Supremacy in opposition to the People; for whom, as they assert, Kings are ordained, and by whom they may be resisted? Shall her subjection be less secure, who acknowledges before the Altar, that God is the only ruler of Princes, and that we obey them in him and for him, and that this is according to his blessed word and ordinance; shall, I say, her subjection be less secure, than that of *Those*, who assert that Kings are accountable to their People, and that Resistance is the right and ordinance of Nature? My Brethren, should we in vindicating, yea commending our Church on this behalf *hold our peace*, the very stones of the Sanctuary, where these prayer are daily made, *might cry out* against us. If her Children be at any time seduced into disloyalty, let them answer for it in their own persons: but 'tis injustice, as well as ingratitude, to charge it upon the Church: for 'twas never Law with God or man, *that the Parent should bear the iniquity of the Children.*

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*in the Common Prayer.* 161

*Fourthly*, I observe of our Liturgy, that as Serm. IV.  
it eminently promotes Loyalty in us, as Sub-  
jects; so doth it mutual charity in us, as  
Neighbours.

Now this it doth both in the people to-  
wards each other, and in them all towards the  
Minister, and in the Minister towards them;  
“ between whom (as Bishop *Sparrow*’s words  
“ are) there daily and interchangeably pass  
“ in the hearing of God and in the presence  
“ of his holy Angels so many heavenly ac-  
“ clamations, mutual provocations, joint pe-  
“ titions, songs of praise, confessions of one  
“ faith. As for instance, when the Priest  
“ makes their suits, and they with one voice  
“ say, *Amen* : or when he joyfully begins,  
“ and they with like alacrity follow, dividing  
“ betwixt them the sentences, each striving  
“ to shew his own, and to stir up others zeal  
“ to the glory of God, as in the Psalms and  
“ Hymns : or when they mutually pray  
“ for each other, the Priest for the People  
“ and the People for him, as in the sentences  
“ before the Morning Collects : or when the  
“ Priest proposes to God the People’s neces-  
“ sities, and they their own requests for re-  
“ lief in each of them, as in the Litany : or  
“ when he proclaims the Law of God to  
“ them, as in the Commandments; they sub-  
M “ joining

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Serm. “ joining their acknowledgment of their trans-

IV. “ gression, and supplication for grace to per-  
 form them”: all these interlocutory forms

of adoration must of necessity beget and inflame a mutual love of the people to each other, and a joint love of all to the Priest. For where there is such an union in worship, there cannot be much dissension in life: where the People offer up so many prayers and intercessions for each other, they cannot entertain thoughts or measures to revenge, *bite, and devour one another*. Again, it unites the affections of the People to their Minister, by whom, with whom, and for whom, they pray daily unto God. From his lips they receive absolution; and who is he, that will requite with an accusation? By him they are dismissed the Sanctuary with a blessing; and what is he, that can at the door return it with cursing, by saying or doing any manner of evil against him?

What then can be said more to the advantage of our Liturgy, than that it makes men good Christians, living “\* in the true faith and “ fear of God”; good Subjects, living “ in “ humble obedience to the King”; and good neighbours, living “ in brotherly love and “ charity one to another?

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\* Can. 55.

## in the Common Prayer. 163

*Fifthly*, The last observation, which I would make upon our Liturgy, and which I would fix upon mens minds, as worthy observation, is this; that our Church hath had great regard to the honour and comfort of the People, in that they are appointed either jointly to accompany the Minister, or to bear a separate part, in almost all the whole compass of the Service: which therefore justly claims an equal regard, esteem, and honour from them, especially in comparison of and before the way of the *Dissenters*. For among them the People are wholly excluded: they are not appointed, nor allowed to join in any part, not so much as in the confession of Sin, nor in the confession of Faith, not in the Lord's-prayer; not allowed to offer up the least ejaculation, not even to say, *Amen*. Whereas in our Service the People, as is shewn in the foregoing observation, are all along appointed and called upon to join with their voices: neither are they any where excluded, but where 'tis improper for them to be admitted.

Wherefore let the *Sectarists* deride our Common-prayer as an Idol, and the frequenters of it as superstitious; let them mock, as of old, at our People, saying \* “ that pleasing

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\* Preface to the *Directory*.

Serm. " themselves with their presence at that Ser-

IV. " vice, and their lip-labour in bearing a part

~ " in it, they harden themselves in their ignorance"; yet let our People themselves glory in it as their high privilege, and hold it fast as their blessed advantage: and if in this thing be their ignorance, may they be more and more harden'd in their ignorance. However let those instructors of the ignorant be instructed in one thing; that this way of the People's bearing a part in the Service was not only used by the \* Ancients, but that for this very reason the Service itself was called *Common-prayer*.

But then, my Brethren, since ye are so highly favoured and honoured in our publick worship; surely as this should induce you to love, honour, and esteem it; so should you study to express this your acknowledgment by joining only in those parts, which are appointed you; and by no means intrenching upon the parts appropriated to the Minister: which I shall again recite to you, to fix them upon your memories.

First, such are the pronouncing the ABSOLUTION and the BLESSING: these belong to the Priest alone: they are essential to his Office:

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\* *Justin Martyr*. Apol. 2. *St. Aug.* Epist. 118.

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and no man can take to himself the honour of pronouncing these, any more than of the Office itself. Wherefore when the Priest standing up pronounces these, I entreat above all things that the whole Congregation, being upon their knees, would attend and receive them with silence; and not declare the gross ignorance of the heart by the least motion of the lips. Serm. IV.

In like manner when he readeth the EXHORTATION, what an absurdity is it for the People to repeat it after him? For are all Priests? Where then is the Congregation? Or do all Exhort? Who then are to listen to the Exhortation?

It were much to be wished, that not only in these cases of absurdity, but that even in the prayers, where the People are bound to accompany the Minister with the heart, they would not do it also with the lips; and this not because of any corruption, but only because it breeds confusion. For this reason in the confession of sin, where they are to accompany the Minister, the *Rubric* directs them to do it only *with an humble voice*: why? lest the sound of all should turn it into the noise of a multitude, and not the voice of a Congregation. 'Tis evident from the *Rubric*, that the Church never intended

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Serm. that the People should repeat the words of the

IV. Prayers after the Minister, but only as she directs, that at the end of each they should  
 † ANSWER and say, \* *Amen*. Now to whom should the People answer? Not to themselves; for that is an absurdity: no, but to the Minister, who hath alone offer'd up the Prayer for them, and which they make their own by sealing it with an *Amen*. If they say *Amen*, they have no need to repeat the Prayer: or if they will repeat the Prayer, they have no need to say *Amen*: for what is this, but to make answer to themselves?

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† Rubric after *Absolution*.

\* *Amen* is used at the end of the Prayers, Creeds, and in the *Communion*; and has accordingly different Senses.

After a prayer it is *requesting*, *So be it*, or this is my desire. After the Creed it is *affirming* join'd with confession: *So it is*, or this is my belief. After the Curses in the *Communion* it is barely *affirming*, namely, that these Curses are due to such Transgressors; but without any act of wishing or requesting, that it may fall upon them. The words are, "Curst *is* he that, &c. and not curst *be* he.

It is to be said by the People, (not the Clerk alone) as the Rubric after the *Absolution* directs. \* St. *Jerome* says, that it was pronounced in such a manner by all the People, that it resembled the sound of Thunder. In the † *African Church*, where they prayed standing, at pronouncing *Amen* they raised themselves on tip-toe, to express their earnestness. But whatever our posture or voice be, let it be always said with an earnest heart, and that by all.

\* *Hieron.*  
 in 2.  
*Proem.*  
 Com.  
 in *Gal.*  
 † *Clem.*  
*Alexand.*  
*Stromat.*  
 l. 7.

This

*in the Common Prayer.* 167

This too general custom of repeating the Prayers after the Minister hath not the least apology for itself, but that it is a custom: it is doubtless a disservice to the worshipper, as well as a disorder to the worship. Sure I am, it rather weakens than helps the intention of the mind: it runs out sometimes into a work of the lips, (as 'tis objected) and not of the heart, too visible among the ignorant sort, and therefore more excusable; I wish it were only among them, some hastening on before, some coming after, others falling in together, with a promiscuous uncertainty: inasmuch that St. Paul's reproof to the *Corinthians* in a like disorder, might be very applicable to many of our Congregations; *should those come in, that are unlearned or unbelievers, hearing all speak together, would they not say, that ye are mad?* The complaint of this disorder being often made by you yourselves, may the better be born from us. For we do not say these things to cast a snare upon any, nor to entangle or hinder any person's devotion; *but only for that which is comely, and that you may attend upon the Lord without this usual distraction.* What rule then, my Beloved, would you desire for your behaviour in the Church? The best, the only rule is to

M 4

observe

Serm.  
IV.

Serm. observe the rules laid down in her *Rubrics*,  
 IV. not to go beyond them in doing more or less,  
 not to intrench upon the Priest's Office by improper repetitions, nor to neglect your own by a sloathful silence; but conforming in all things to her orders, in time, in voice, and in gestures, ye shall not fail to *worship the Lord in the beauty of holiness*.

And now what remains, but that we rejoice and joy together in our exceeding great happiness, and that in the best of things, our Religious Worship, and happiness far superior to what other Churches or Sects enjoy, or rather fancy they enjoy. As to *Popery*, from which we reformed, tho' its worship be so adorned and beautify'd with variety, yet it is sadly stain'd with errors and idolatry; besides it is said in an unknown tongue: but however were it clear'd from these objections, yet the frame of it, as laid out in the *Roman Breviary*, is so broken, perplexed, and obscured, that it is scarce an intelligible, how then a reasonable Service? And as to the whole body of the *Dissenters* among us, besides their foundation in *Schism*, no trivial sin, what can be said in vindication of their Worship, when considered in its own meanness; much less when compared with the excellency of ours? Where-

in

*in the Common Prayer.* 169

in there is no confession of sin made by the Serm. People, no absolution given by the Minister, IV. no appointment of Psalms, no choice of Lessons, no rehearsal of the Creeds, no variety of Collects, no Litany, no Commandments, seldom the Lord's Supper, seldomer, if ever, the Lord's Prayer: wherein also there are no solemn Festivals observed; so far from it, that not only the *Lesser* set apart in memory of the Apostles and Saints, but also the *Greater* hallow'd to the honour of our Lord himself, *viz.* of his Nativity, his Resurrection, and sending the Holy Ghost, Festivals which the Catholick Church hath ever celebrated, are had in derision. Insomuch that if I would set the comparison between them and us in a true light; there is the same disproportion between their worship thus unform'd and indigested, and Ours appearing in its daily beauty and moving round in its annual course; as there was between the face of this world, when it was a Chaos *without form and void*; and when after the six days work it was finished, enjoying all the form and motions of the present creation.

And yet superior as our Form of Worship is to them both, it has been successively destroyed by both; by *Popery*, when in its infant estate; by the *Dissenters*, when come to its full

# 170 *The Beauty of Holiness*

Serm. full strength. And at both times it was sealed  
 IV. with blood; under *Popery* with the blood of  
 its Compilers, under the *Dissenters* with the  
 blood of its Royal Defender. And having been  
 twice thus gloriously sealed, and twice as mi-  
 raculously restored, and that even out of the  
 last great deluge, God seems to have esta-  
 blished an everlasting covenant with it, that  
*there shall not any more be the like flood to*  
*destroy it.* And there seems many blessed O-  
 mens, that it shall stand fast and flourish. For  
 besides the many gracious assurances of prote-  
 ction from the THRONE, the People likewise  
 seem universally set in its defence. The Church  
 with its Priesthood was never more generally  
 beloved, its Worship never more frequented,  
 its Altars never more crouded, than at this  
 day. And no wonder: for to all the middle  
 ranks of mankind it is the chief delight, and  
 to the poorer sort it is the only comfort they  
 have in this world: the only refreshment they  
 have after their weekly labours, is to *behold*  
*the fair beauty of the Lord, and to visit his*  
*Temple;* whose house is open to the poor as  
 well as the rich, and at whose altars the hire-  
 ling is as welcome as his Lord. Whereas the  
 great men, the wealthy, and the mighty, have  
 a thousand other ways and places of delight  
 and

*in the Common Prayer.* 171

and amusement: they can frequent the Theatres day after day, where no time is too tedious, nor expence too great. But to the middle ranks of the world, and to the lower and poorer sort, which together make up the bulk of mankind, to these, I say, the houses of God are the only places of resort, of comfort, and delight. No wonder therefore, that they generally love above all things the Church with its Worship and Ministry, whilst the other are apt to neglect and to treat them with derision. Thus it was with *Christ* the Master, and thus it will always be with his Servants; that *the Elders*, and the chief among men, *set them at nought*; but *the common people hear them gladly*.

Let us then rejoyce together, Ministers and People, in our mutual happiness, that we are born and bred up in the bosom of this Church; where we are enter'd by Baptism, instructed in her Catechism, seal'd by Confirmation, nourish'd by the Sacrament, taught by the preaching of the Word, honour'd and comforted by her publick Worship. But what returns can we make to our holy Mother, *for all these benefits she hath done unto us*? What but to love, honour, and obey, and to defend her against all her Enemies. In the

# 172 *The Beauty of Holiness*

[Serm. Camp of *Israel* the Tabernacle with the Tribe

IV. of *Levi* was placed in the middle of the encampment, and all the other Tribes encamped round about: and thus in our *Israel*, all Orders, Professions, and Ranks of men, resembling the several Tribes, should in their proper stations encamp about the Church with the Sons of *Levi*, the Clergy, to guard them from the adversary. We who wait at her altars, besides the common ties of other Christians, have peculiar obligations as Ministers, to love and to defend her to the uttermost. As for myself, I believe and am persuaded, that she is the best Church now in the whole world: that her worship is the nearest to the Primitive form, in as great purity and *beauty of holiness*, as she is well capable of in this state of imperfection. I firmly believe, that the Government of Bishops, Priests, and Deacons, established in her, in which other Protestant Churches are deficient, I believe that this Government (as I said before) was appointed by *Christ* and every where planted by his Apostles. And I trust every true Member, much more every true Minister of this Church, is ready and willing to joyn with me in this persuasion; and being thus persuaded to joyn with me also in this profession, with regard to our Established Church:

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*in the Common Prayer.*

173

Church: that by God's assistance, (for with-  
out that all our professions are but presumpti-  
ons) by God's assistance, *if I should die with*  
*her, I would not deny her in any wise.*

Serm.

IV.

*Now to God the Father, God the Son,  
and God the Holy Ghost, be ascribed  
all honour and glory now and for ever.  
Amen.*

*F I N I S.*



in the Common I. 1741.

18. The Great ...  
and ...  
...



*[Faint handwritten notes at the bottom of the page]*